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Ydgate and Burgh's
Secrees of old Philisoffres.

Early English Text Society.

Extra Series, LXVI.

1894.

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Secrees of old Philisoffres.

A VERSION OF THE 'SECRETA SECRETORUM.'

EDITED FROM THE SLOANE MS. 2464,

with Introduction, Notes, and Glossary,

BY
ROBERT STEELE.

LONDON:

PUBLISHT FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO.,
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H. H. S.

INDICIUM FAMILIARITATIS.

Extra Series, LXVI.

R. CLAY & SONS, LIMITED, LONDON & BUNGAY.

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FOREWORDS.

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§ i. THE poem, printed for the first time, which the Society offers to the public, has a double interest—as the last work of Lydgate it shows clearly the changes which have come over the language during a life-time devoted to writing—and as a translation of the *Secreta Secretorum* it brings us before one of the key-books of medieval literature.

I have endeavoured in the following pages to give some account of the *Secreta Secretorum* and its history, to summarise what is known of the authors of this translation, and, though relieved of much of the work which would otherwise have fallen upon me by the work of another editor in this series (Dr. Schick), to add some remarks on the language and peculiarities of the poem.

The text printed is that of Sloane 2464. It is the fullest and the earliest copy we possess. No emendation is made without the authority of the other MSS., and these are carefully noted.

§ ii. The *Secreta Secretorum* is attributed to Aristotle, and is said to have been written in answer to the request of Alexander. The prince, absent on an expedition, writes to the philosopher, desiring his presence, with the aim of learning that secret doctrine which the Eastern mind looks for from every teacher. Aristotle unable to go to him, and unwilling either to communicate his doctrine openly, or to disoblige his pupil and patron, writes him a treatise, '*de Reginime Principum*', intimating at the same time that his secret teaching lies hid there under a veil. The work,

as we have it, is doubly divided—into ten books of very unequal length, and into chapters numbered consecutively.

As may be thought, no Greek text corresponding with this work has been found, though certain portions of it have been drawn from Greek sources. The work itself professes to be translated from Greek into Chaldee (which generally means Syriac) and thence into Arabic, and accordingly our earliest texts are Arabic. There are, however, signs of acquaintance with Greek names in the work. A knowledge of the connection between Æsculapius and the sun, and the descent of Aristotle from the Æsculapides are clearly shown by the choice of finding a MS. of Aristotle's dealing with health in a temple dedicated by Æsculapius to the Sun. I may be allowed to suggest too that there may be some connection between the fact that Asclepiades did write on Alexander the Great (Arrian vii. p. 477, Ed. 1668) and this legend. The Syrian origin of our work is rendered probable by the finding of the book at Antioch (l. 443), by the attribution of the astrological chapters to Cyprian (l. 1189), who was a noted magician and a native of the Syrian Antioch in the 3rd century,—afterwards a Christian, Bishop of Carthage, saint, and martyr under Diocletian, and by the fact that Bar Hebraeus (Greg. Abulpharagus), in his *Hist. Dynast.* VI., Oxon, pp. 56, 86, speaks of a Syriac work of Philemon on Physiognomy—translated from the Greek—and compares him to Hippocrates. Philemon I take to be Polemon, not the Philo quoted by him. I have come upon Greek sources for two different tracts in the work. Caps. xlix—li (l. 1660—1771) are a translation of a letter, “ad valetudinem tuendam,” sent by Diocles Caristes (B.C. 320) to Antigonus, which is preserved for us by Paulus Aegineta. (I quote from Lugd. 1589. 8°., p. 109). Lib. X (l. 2465—2723) is founded on the work of Polemon, an early writer on Physiognomy and commentator on Aristotle. He is quoted by Origen (150) *contra Celsum*, I. (Cantab. 1677. 4°., p. 26.) His work is included by Franzius in his *Scriptores Physiognomiae Veteres*. (Altenburg, 1780. 8°.). Hermogenes is Hermes Magnus, the legendary author of all science, but I cannot find the quotations in any of the works attributed to him that I know.

§ iii. *Arabic Texts.* There are two forms of the Arabic text in England, one short, as in the British Museum Add. 7453. 75v° to 76v°, and another longer, as in Bodl. MS. Laud A. 88. I have seen no other MSS. in England, though doubtless many exist, but they abound in foreign libraries. It is especially noteworthy that one of the Vatican MSS. is written in Syriac characters, when we remember that the work is compiled in Syriac from Greek sources, and translated thence by the author.

Its Arabic name is ‘*sirr alasrar*.’ I find it impossible to say, without an actual comparison of several texts, whether the shorter Arabic form is merely a part of the longer, or whether the Arabic text grew, as we shall find the Latin one did. There is some reason for holding the latter view.

Some little difficulty is caused to the student by the fact that two Johns have been translators of this book—a Syrian Christian, and a Spanish physician. I have not endeavoured to make the distinction in the sidenotes, which are intended to represent what was in Lydgate’s mind when he wrote, reserving for this introduction any discussion of the matter. We learn from the Arabic that the author of the treatise is *Jahja Ibn al Batrik* (or John, son of Batrik).¹ Lydgate, following the Latin texts, which confuse him with *Johannes Hispalensis*, calls him ‘John, a spanyol born, And Callyd sone / of Oon patricius’ (ll. 604, 609).

The author, there can be little doubt, was one of the school of Syriac Christian physicians, so celebrated in the early days of Muhammedan rule. His accuracy (relatively speaking) in dealing with medical matters, his reliance on astrology as a means of diagnosis and prognosis (a tradition brought into Europe at a later period by the school of Salerne), and his inclusion of alchemy and the occult properties of gems as a quite subordinate feature of the treatise—all these point him out as a medical man of the 8th or 9th century.

The prologue (ll. 1—133) and the two letters (134—210) are usually attributed in English works to a later translator of the book into Latin. They are, however, found in the Arabic text, which begins, ‘God prosper the Emir-al-Muminim’ (the leader of the true believers), as well as in the early Hebrew translation. In the Latin text they are headed, ‘*The prologue of a certain doctor recommending Aristotle*.’

§ iv. *The first Latin translation.* The Arabic of John, son of Batrik, was first translated into Latin by *Johannes Hispalensis* for ‘Teophina, queen of the Spaniards.’² The *Secreta Secretorum* is thus one of the few books which were translated directly from Arabic into Latin, without passing through the Hebrew. I have found his translation in a 14th century MS. in the British Museum (Addit. 26,770), where it occupies two small quarto leaves, and in eight other MSS. there. In the printed editions it is expanded into Caps. xxxiv to xlvi, and forms the basis of lines 1261—1491 of our text. It consists of a short treatise on the rules

¹ Though the attribution of the translation to him is itself believed to be a disguise of the real compiler.

² Who appears in Sloane 405 as Charesie.

of health, and of another on the four seasons of the year. In his Introduction, Johannes quotes the Arabic title as ‘tursesar,’¹ and speaks of finding the book in the Temple of the Sun, written in letters of gold, and of bearing it home to translate, as in ll. 610—637, but into Latin, not Arabic.

I have been unable to trace ‘Teophine’ in any of the genealogies of Spanish rulers, but Johannes Hispalensis is well known.² He was John Avendeath, a converted Jewish physician, who translated (about 1135—1142) from Arabic into Latin a number of works principally of a medical and astronomical character, and is connected with Spain by the fact that another of his works, a treatise on arithmetic, ‘*de algorismo*,’ was translated for Raimund, Archbishop of Toledo. A monograph on his works will be found in the works of Steinschneider, and an Alchemical tract of Arabic origin bearing his name is found in the Sloane MS. 212.

§ v. *The second Latin translation.* Toward the close of the next century, another translation direct from the Arabic was made by Philip Tripolitanus (or Philip Clericus) enlarging that of Johannes Hispalensis. He used the longer Arabic text, which included, besides the above, the prologue ‘in praise of Aristotle,’ the letter and answer respecting Persia, the prologue of Jahja Ibn al Batrik, and the chapters on The final intention of kings, Astronomy, Precious stones and talismans, The four parts of the body, The knowledge of foods, waters, and wines, Baths, Venesection, Justice, The choice of officers, secretaries, messengers, and counsellors, and, lastly, on Physiognomy. This translation is dedicated to Guido, a man of Valence, Bishop of Tripoli, or as some copies have it, to Guido de Vere, Bishop and Metropolitan of Valence. Steinschneider in his monograph on the *Secreta Secretorum* (Jahr. f. rom. u. engl. Lit., xii. 4, p. 366) places Guido A.D. 1204, on the strength of an old deed of that year naming G. bishop of Tripoli, but this name has been otherwise ascertained to be Gaufridius. The lists of Bishops give us three bishops of Valence, called Guido (990—995, 1016—1025, 1272—1274), and one bishop of Tripoli in 1279. Förster places him about 1150 or 1210, if he was bishop of Tripoli.

¹ The forms the Arabic words *sirr alasar* assume will give some idea of the difficulty one meets with in connecting Middle Age Latin forms with their Arabic original. I have found *tuosesar*, *cirotesar*, *curoscesca*, *tymessar*, *eyrelesar*, *tyralaceare*, *eyralanrar*, *dyalicerar*, *cyrulacerar*.

² See Bréchillet-Jourdain, “*Recherches sur dc Aristotle.*” The reading Charesie (Sl. 405) suggests Tarasia d. of Alfonso VI, king of Leon and Castile, mother of the 1st king of Portugal, who reigned in his place 1112—1128, and died Nov. 1130. It was not unusual to style the daughter of the King of Spain, Queen. The date of this translation would then be 1128—1130, a date confirmed by the preface, which indicates that it is one of his first translations.

The question of date might be attacked in this way ; there are two stories in the *Secreta Secretorum*, that of the poison-maiden, and that of the Jew and Muhammedan. If either of these are met with before the thirteenth century, it would seem to follow that the *Secreta* was translated fully at some earlier period. It requires, of course, wide experience to assert a negative, but I believe the former story first appears in the *Gesta Romanorum*,¹ and the latter in Gower.² Michael Scot († before 1235) quotes the Sec. Sec. in his *Physiognomy*, and there is no doubt that Roger Bacon (in 1256) knew parts of the work which were not translated by Johannes Hispalensis, for he quotes part of the second letter of Aristotle, and makes constant references to the work, as well as using the title familiarly in other connections. It was also known to Albertus Magnus (1250).

We may then attribute to the 12th or 13th century this translation, and certain parts of the shorter printed Latin text which have no Arabic original. These are ll. 330—476, 477—602, 638—735 (a distortion of the second letter of Aristotle to Alexander), and 736—973 (Of the four manners of kings touching largesse) : which we may attribute to Philip of Tripoli, who was undoubtedly a Frenchman and most probably of Paris, as tradition asserts.

§ vi. *The printed Latin texts, and the versions.* From this period the work spread over Europe ; and as it grew in popularity it expanded in size ; chapters were added on such subjects as tournaments, others were enlarged, and translations into various languages were made. As I have before remarked, only one of these—the Hebrew—was taken from the Arabic, the others being made from Latin texts. These are numerous. I have myself examined thirty in the British Museum, and a little search would doubtless bring to light many more, both there and elsewhere. There are two main types, though every old copy differs from the others.

¹ Burton's *Anatomy of Melancholy* refers to the story, naming Porus as the king, and gives (wrongly) Q. Curtius as authority.

² As these stories are not told in our text, there will be no harm in summarising them here. The Queen of the South (*Nicomedia* in the early Spanish version, *India* in the Latin, *The King of India* in the Arabic and Hebrew,) fed a fair daughter on poison from the day of her birth, and sent her at maturity as a present to Alexander. Aristotle warned him of his danger, and pressed him to submit a malefactor to her embrace. As the latter died on the spot, Alexander sent her away. The other tale treats of a discussion on religion in which the Jew summarises his religious duties, and restricts his obligations to those of his own faith. The Muhammedan declares that he is bound to regard all men as brothers, whereon the Jew, who is walking, asks him to give him a ride. When the Jew is mounted he rides away, and the Muhammedan thus abandoned in the desert calls on God to assist him in the danger brought on by fulfilling his duty. Going further he comes on a lion standing beside his mule, and the rent carcase of the Jew. See the prose translation, Lamb. 501.

The shorter has about sixty chapters, the longer over one hundred. Sloane 2413 is about the best MS. The printed copies, again, following the MSS. fall into two main classes. Grenville 7925 and 520 d. 5 (2), Louvain 1485. 4°. are good examples of the shorter form : 7306. a. 16 and 520. a. 12, Paris 1520. 12°. are typical of the complete book.

There are MS. commentaries on the work attributed to Bacon,¹ Scot, and other medieval writers, who all seem to have taken it quite seriously, and to have aided in spreading its fame. A copy existed some years ago at Holkham which belonged to Edward II. But a better proof of the book's popularity exists in the number of translations. Of these there are extant a very early Spanish, four Italian, and five French independent versions from the Latin. One of the latter is said to have been made in the 12th century, and so would be of special interest ; but it is not yet printed.² I believe there are also some early German translations.

§ vii. *Works founded on the 'Secreta Secretorum.'* A work of this nature, so suitable to the habits of thought of the writers of medieval times, naturally gave rise to a host of imitations and emendations. Already in the 12th century, Giraldus Cambrensis had written a work *De Instructione Principis*, which exists in MS. in the British Museum, Cotton Julius B. XIII., an epitome of it being found in Titus. C. XII. 8. It is doubtful whether this was not an independent work in its inception : but the work of Egidio Colonna *De Reginime Principum* (a copy of which exists in Bibl. Reg. 4. D. IV. 4) is clearly based on the *Secreta Secretorum* in very great measure. Hoccleve's translation of this—his *Rege-ment of Princes* or *De Reginime Principum*—is well known, and was edited for the Roxburghe Club in 1860.³ Two treatises are ascribed to Innocent III. (ob. 1216), *De Administratione Principum*, and *De Eruditione Principum* : one to Thomas Aquinas, *De Reginime Principum*, *ad Reg. Cypri* : and one to Guill. Peraldi, *De Eruditione Principum*. Simon

¹ In MS. Corp. Christ. 149. Bodl. (Tanner) 116, f. 1—15.

² It is attributed to Petrus de Abernun, and is found in Bibl. Nat. 25407 (olim Not. Dame 5, or 277), fol. 173^b, 196. I have met with the following lines :

Primez saiez ke icest trettez
Est le secre de secrez numez,
Ke Aristotle le philosophe ydoinc,
Le fiz Nichomache de Macedoine,
A sun deciple Alisandre en bone fei,

Le grant, le fiz Phelippe le rei,
Le fist en sa graunt rielesse
Quant de cors estreit en sieblesee,
Pus qu'il ne pourt pas travailler
Ne al rei Alisandre repeirar.

and Epilogue

Me ore priez, pur Deu amur,
En ceste fin pur le translatur
De cest livre, ke Pierre ad nuz,
K'estreit est de cest de Abernun,

Ke de bien fere li doint sa grace :
E a nus tuz issi le face,
Ke le regne pussum merir,
Ke done a suens a sun plesir. Amen.

³ Dr. Furnivall's edition of it from the Harleian MS. 4866, for the E. E. T. S. is now ready for the printers.

Islip, Archbishop of Canterbury (ob. 1366) wrote, while secretary to Edward III., a treatise of this nature, entitled, *Speculum Edwardi III.*: and, to mention no others, Ximenes, a Spanish bishop about 1400, wrote in Spanish, *Cresta, i.e. de Regiment de Princeps.* Such a list proves the importance of the *Secreta Secretorum* in the history of literature.¹

§ viii. *The 'Secreta Secretorum' in English.* Our author's translation does not by any means stand alone in English; and perhaps a short description of its compeers may not be out of place. Excluding Gower's use of it in Bk. VII. of his *Confessio Amantis* and Hoccleve's (in 1412), the first separate Englishing of known date we have is the *Secreta Secretorum in English*, addressed to Jas. Butler, Earl of Ormond, Lord Deputy of Ireland, by Jas. Young, circ. 1420. It is long and rambling, omitting parts of the work, and inserting historical examples. Holmes, from whose notes much of the preceding paragraph is taken, says that the translation exists in MS. Bodl. Rawlinson 490. It will be printed for the Society with the two other prose-renderings named below.

A portion of a prose translation begun by John Shirley, in his old age, exists in the British Museum MS. 5467, f. 211. It is taken from the French, and dedicated to Henry VI. An anonymous early prose translation is in MS. 18. A. vii, in a handwriting of about 1460, written on parchment. It is a shortened Englishing of the French text of Harleian 219, and is printed, together with another anonymous prose translation from the Latin (Lambeth MS. 501), for purposes of comparison. The latter translation seems to date from the end of the 14th century, and is thus the earliest we have. Both will be printed. Warton (II. 313) describes still another, published in 4°. by Robt. and Wm. Copland in 1528, entitled, '*The Secret of Aristotyle with the Governale of Princes, and every maner of Estate, &c.*' The order of the Sec. Sec., and much of its matter is made use of in *Ocia Imperialia* by Heydon, in his *Temple of Wisdom*, Lond. 1663, 8°. Lastly, the *Physiognomy* is reprinted in a tract in the British Museum 519. a. 12 (3). London, 1702, 12°.

Nor is Lydgate without a rival in his poetical treatment of the *Secreta*. Sir William Forrest (Sir, because he was a clergyman) drew up and addressed to the Protector Duke of Somerset in 1548, *the Poesye of Princely Practise* for the benefit of Edward VI. The presentation copy still exists (British Museum Bibl. Reg. 17. D. III.), adorned with a drawing of Forrest presenting his work to the young king. It is well

¹ Thos. Rudbourne, in his Winchester History, *Angl. Sacr.* I. 242, speaking of Harold, says: 'et disciplinam Aristotelis quam dedit Alexandro sequutus fuisset,' &c., a reference to the Sec. Sec.

written on rather poor vellum, and extends to seventy-seven folios. It is in the same measure as our text, seven-line stanzas.

§ ix. *The Manuscripts.* A very little search convinced me that it would be of little advantage to go outside the British Museum for MSS. of the poem. Not only is there an abundance of texts there earlier than can be found elsewhere, but one of them impressed itself on me as being probably a presentation copy of the original, and as having passed under the eyes of the author of the second part, the peculiar blanks left in the text confirming the idea that the scribe intended to refer to the author. The changes of the times—the Wars of the Roses—may have prevented the work ever getting into the hands for which it was designed. I therefore determined to reproduce Sloane 2464; my reasons being, first, its early date (about 1450); second, the manifest care displayed in making the copy; third, the fullness of the text.

The facsimile which accompanies this work gives a very good idea of the writing and of the kind of ornamentation employed. It is on the same scale as the MS. itself. The rubrics are put in carefully, and the vellum is of the best quality. There is, as the MS. now stands, no trace of the original owner except a small *fleur-de-lys* stamped on the vellum. This may be the Burgundy crest, and thus may connect the book with Margaret, sister of Edward IV. The following distich is written—in a seventeenth century hand, on the last folio :

“Perusing me an ye ha doone
Conduit me home to Thos. Moone.”

The other important MS. is Addit. 14,408. It is written in a northern hand, and presents some differences from Sloane 2464. I am printing some stanzas in full for the sake of comparison, and note the principal differences. It is dated 1473, and seems to represent the source of the other copies. If it had been complete, my decision in favour of Sl. 2464 would not have been so immediate; but unfortunately a page is missing, and several are injured.

HARLEIAN 4826 contains works of Lydgate and Hoccleve. ff. 52 *a* to 81 *a* contain the *Secrees*, of which unluckily one leaf is missing. It was written about 1490, on vellum, and contains some poor illuminations. As an inset it has a drawing on vellum of Lydgate presenting his ‘Pilgrim’ to Thos. Montacute, Earl of Salisbury—most probably a portrait.

ARUNDEL 59 contains works of Lydgate and Hoccleve. The ‘*Secrees*’ extend from fol. 90 *a* to 130 *b*, and end at stanza 352. In my judgment it was written about 1470. It is on paper, and contains a record of its

purchase by T. Wall, Windsor Herald at Arms, at a tavern in Bishopsgate, May 8th, 1528.

HARLEIAN 2251 is Stow's copy of John Shirley's MS. It ends at the same stanza as Arundel 59, and seems to have been made from the same copy. The 'Secrees' run from 188 b to 224 a. It contains a large number of minor poems of Lydgate, and Burgh's *Cato major* and *Cato minor* (attributed to Lydgate).

LANSDOWNE 285 is of incidental interest, as having been made for the Paston family. We learn from the 'Letters' that the transcriber Ebesham was paid 1*d.* a folio for it. The volume contains also a translation of Vegetius, made for Sir Thos. Berkeley in 1408. The 'Secrees' runs from 152 a to 196 b. It was written before 1469.

SLOANE 2027 paper. 'Secrees,' 53 a, 92 b.

§ x. *The text used by Lydgate.* My next duty would naturally be to decide as to the sources from which Lydgate made his translation. I am disposed to think he either used a poor Latin text alone, or that if he used a French one, he referred to the Latin as well. The French text in Harleian 219, is the sort of copy that would have been placed at Lydgate's disposal. One feature of most of the French translations is a curious mistranslation of 'dove' for 'column' (l. 98) which arose from the substitution of *columba* for *columpna* in the Latin text—a mistake easily overlooked when a work was transcribed from dictation. Lydgate, besides falling into this mistake, follows the French translation in its omission of the story of the poison-maiden.

All argument on the subject is however vitiated by the fact that in Lydgate's work we have little more than the fragments of a translation, begun at various points, and brought together afterwards. A clear proof of this is the position of lines 974—1029, which form a part of chapter lxv in the printed text 7306 a. 16. It seems to me that Lydgate was struck by the lines, translated them 'to see how they looked,' and laid them by; and that after his death Burgh inserted them where they now stand. It is inconceivable that a writer of Lydgate's experience would have left ll. 638—735, and 477—602, in such a muddle as they are now in, if they were finished work; or that a veteran rhymester such as he was would have left 778 : 780 in their present state.

§ xi. *Summary of its history.* Briefly stated then, the history of our poem is this. Compiled from various sources in Syriac in the 8th century, it was translated into Arabic, with a prologue recommending Aristotle, for some Muhammadan ruler by the author. It was turned into Latin by Philip of Paris in the 13th century, thence into French, and its transla-

tion into English verse was undertaken by Lydgate, at the desire of some great personage, probably Henry VI.

§ xii. *The life of Lydgate.* Dr. Schick, in his Introduction to Lydgate's *Temple of Glas*, has devoted much care to making out a list including the known events and dates of Lydgate's life. In the first Appendix will be found a number of documents—some previously unpublished—which enable us to trace out Lydgate's history in his closing years. The grant of ten marks, Ap. 22, 1439 is particularly interesting as tending to confirm Schick's date (1430-38) against ten Brinck's (1424-33) for the *Falls of Princes*. John Baret, whose name was inserted by Lydgate's wish in the grants, was treasurer of the Abbey of St. Edmund's. His will is published by the Camden Society in their *Bury Wills*. He died in 1467. The only memorial of Lydgate he leaves is a copy of the *Story of Thebes*. Mr. Sydney Lee has been kind enough to call my attention to a ballad of Lydgate's mentioned by Bp. Alecock (b. 1430) in a sermon quoted in Brydge's *British Bibliographer*, ii. 533. This ballad, ‘of which the refrain is “Englonde may wayle y^t ever Galand came here,”’ was written, Alecock says, after the loss of France, Gascony, Guienne, and Normandy, i. e. 1452. It was published by Dr. Furnivall, *Ballads from MSS.* vol. i (Ballad Soc.), and in Hazlitt's Early English Poetry. This seems to put Lydgate's death as later than 1452. The following alterations should be made in the table, p. cxii of Dr. Schick's introduction to the *Temple of Glas*, summarising what is known of Lydgate's life and works.

- 1423. Lease of lands and pension granted to Lydgate and others on nomination of Rochford.
- 1438. Mercer's play.
- 1439. App. 22, grant of 10 marks yearly from the Customs of Ipswich.
- 1440. Easter, payment of £6 4s. 5*½*d. to collector of Customs.
May 7, grant of £7 13s. 4d. yearly from proceeds of the farm of Waytefee.
- Michaelmas, payment of £3 16s. 8d. to Sheriff.
- 1441. Nov. 14, petition for change of grant.
,, 21, patent made out to Lydgate and Baret, and the survivor of them, from the revenues of the county.
- Michaelmas, payment of the year.
- 1443. Michaelmas, payment of £7 13s. 4d.
- 1446. Oct. 2, receipt of Baret for £3 16s. 8d.
- 1447. Epitaphium Ducis Gloucestrie.
- 1448. Payment of £7 13s. 4d. to Michaelmas.
- 1449. Payment of £7 13s. 4d. to Michaelmas.
- 1452. Galande Ballad.

§ xiii. *The life of Benedict Burgh.* Of Burgh, Lydgate's successor, little is known. He is usually spoken of as Magister, and his degree is attributed to Oxford without reference by Wharton. He may have been one of the Masters in Grammar who never went through the Arts course. He would be a native of the village of Burgh in Essex, though we first hear of him as rector of Sandon, and vicar of Maldon, when he was presented to the former living, July 6th, 1440, by Thomas, seventh Baron de Scales. At this time he held the position of tutor to William, son of Henry Bourchier, afterwards Earl of Essex, who had married Isabel, daughter of Richard Earl of Cambridge, sister of Richard Duke of York, and aunt to Edward IV. Burgh thus became acquainted with the York family, and another of his pupils, Henry Bourchier, married the daughter of the Lord Scales, who gave Burgh the living of Sandon.¹

In Add. 29729, fol. 6 *a*, we find a short poem written by Benedict Burgh to Lydgate. It is most unfortunate that the top of it has been cut down in binding, as it would seem to have given some information connecting Lydgate with Windsor, from which we could have fixed a date. It appears to be the means by which Burgh introduced himself to the notice of the famous old writer. At this time he entertained hopes of becoming acquainted with Lydgate, and of obtaining help from him in his studies. I have added this in an Appendix [2]. We may imagine that Lydgate lent him his friendly aid and guiding criticism; and under these auspices Burgh produced the translation of Cato's Distiches,² printed by Caxton about 1478, and alluded to by him in his Forewords to his own translation. Beleigh Abbey is a mile from Maldon, and Bourchier was buried there.

Burgh resigned his living of Sandon in Sept. 1444,³ and does not seem to have held any other preferment till Oct. 19, 1450, when he became rector of Hedingham Sibele, a Bourchier living in the same county. Much of this interval he spent, doubtless in company with Lydgate, and soon after his death, Burgh was called upon to complete our poem—to act as the Monk of Bury's literary executor, in fact—either by Viscount Bourchier, or even by the king himself, with whom Lydgate seems to have been a favourite. Probably the living was Burgh's

¹ I am indebted to the Rev. B. Wright, Rector of Sandon, for a copy of some entries, proving rather curiously that Burgh's predecessor was Vicar of All Saints, Maldon.

² Lond. (about) 1478. 4°. (Camb. A. B 8. 48. [2 editions]), London 1558. 8°. (Mus. Brit. G. 9792).

³ His successor entered on his duties Sep. 24, 1444.

reward. Through the same influence he was appointed Archdeacon of Colchester, Feb. 10, 1465, and on Feb. 23, 1472, a prebendary of St. Paul's, his former pupil being now brother-in-law of Edward IV. In Feb. 1476, he was made a Canon of St. Stephen's at Westminster, and thereon resigned his living and prebend. This post of honour and dignity he held till his death, July 13th, 1483, the same year as witnessed the decease of his old patron, Henry Bourchier. It was while Canon of St. Stephen's that Burgh made Caxton's acquaintance, and got his translation published. Burgh's name is preserved among the benefactors of St. Stephen's (Cott. Faustina, B. viii. [1, 2]), and his benefaction must have been of some value, since the grants to the clergy present at his anniversary mass are on a fairly liberal scale.

Other works of Burgh's are, *A Christmas Game*, in *Christmas Carols*, ed. 1841 by Wright for the *Percy Society*, and in *Notes and Queries*, May 16, 1868, by Dr. Furnivall; *Aristotle's A B C*, in the *Babees Book*, edited by Dr. Furnivall for the *E. E. T. S.* 1868, and a balade in Add. 29729, following that given in our Appendix. Some of the shorter pieces attributed to Lydgate may also have been written by Burgh.

§ xiv. *Remarks on the poem.* Considered as literature, the work before us is empty of interest. It would in any case have been difficult to make poetry out of the *Secreta Secretorum*, and only in one stanza does Lydgate come near it. His work is scrappy, ill-ordered, and tedious to a remarkable degree even for him. Nor has it much bearing on the science of his time. Doubtless, if Lydgate had lived, he would have revised his work, but precisely because of his death, and the piety of his 'young follower,' who did not allow himself to alter the last writings of his dead master, we see the seven-line stanza in the making. This seems to me to be the main point of interest to us in it. Burgh's work appears to me to affect a more archaic tone than Lydgate's; of his stanzas, the prolog seems the best,—it has been printed by Halliwell in the preface to his collection of Lydgate's shorter poems. Lines 477—602 and 974—1029 were printed by Ashmole in his *Theatrum Chemicum Britannicum*, London 1652, 4°.

§ xv. *The metre of the poem.* The work is written in Rhyme Royal, in seven-line stanzas of ten-syllable lines with rhymes *a b a b b c c*. Dr. Schick, whose Introduction to the *Temple of Glas* is indispensable to every reader of Lydgate, enumerates five varieties of verse. Students should however be warned that its prosody is the weak point of Dr. Schick's work.

A. Five iambics, with sometimes an extra syllable at the end, and usually a well-defined cæsura after the second foot :

l. 9. The lórd to pléſe / and hís lawés to képe.

B. Lines with an extra syllable before the cæsura :

l. 33. For prúdent prínces / most dígnę of Réverénce.

C. The peculiar Lydgateian type in which the two accented syllables clash : l. 167. Whan thís is dóon / férthermóę in déde

D. The headless line, in which the first syllable is cut off :

l. 135. Moóst notáble / and dígnę of Réuerénce.

E. Lines with trisyllabic first measure :

l. 171. Coúnt ſe thř Cítees / the fámous Góvernáunce.

To these I would add, that some of Lydgate's lines scan only on the assumption that they are six-measure lines :

l. 1365. Ánd thě tránslácyōun ſe Thómás / mártryd ĩn Crýstémásse.

l. 1496. Thě dúlněſſe ſe my pénne / yōw běſéchyng ténlůmýne.

Line 1497 may be best scanned on this assumption ; but, as Schick remarks, many of Lydgate's lines scan in several different ways. I suggest, with all due deference, that as Lydgate broke nearly every rule of the Rhyme Royal, there is no reason for supposing that he kept to a five-beat measure. In fact, the greater part of the *Secrees* could be scanned on a six-beat basis with little trouble by allowing a liberal use of the pause.

Assuming that a ten-syllable verse is the normal one, I have scanned the whole of the poem, and counting no slurred syllables, I get the following results :

Lydgate in 1491 lines has

1	14-syllable line
2	13-syllable lines
46	12 "
223	11 "
287	9 "
40	8 "
2	7 "
<hr/>	
601	

Burgh in 1239 lines has

1	14-syllable line
5	13-syllable lines
71	12 "
217	11 "
235	9 "
84	8 "
4	7 "
<hr/>	
617	

§ xvi. *The Rhyme.* I must again refer the reader to Dr. Schick for general principles, noting here only points of special prominence in the poem. The rhyme is very good in Lydgate, and fairly good in Burgh. There is a marked assonance in l. 8 kepe : slepe : meke. l. 778, grucch-ying is made to rhyme with itself; l. 1003 kynde : Ynde : kynde; l. 1164 degré : mutabilite : degré; l. 1069 shrewys : the wys; l. 1072

cherche : werche ; l. 281 desirs : clearer is. Stanza 176 is altogether in a muddle, the rhymes being *a b a a a c c*.

Many of the rhymes are cheap : l. 50 corage : age : outrage ; l. 286 Eyer : Repayer ; l. 615 tarye : solitarye ; l. 1112 partie : Jupartye ; l. 1419 accorde : O corde. Before concluding that Lydgate's rhymes are impure, we must bear in mind our own double pronunciation of such words as *wind* and *wan*, to suit the rhyme.

Turning to Burgh, we note in his rhyme much greater weakness. Such rhymes as l. 1527 tryvyal : equal ; l. 1597 fat : estat ; l. 1604 parfighthly : body ; l. 1702 egir : wedir ; l. 1952 mesurably : body ; l. 2008 specially : remedy ; l. 2150 trewly : contrary : feithfully ; l. 2651 angry : fooly ; are hardly ever met in Lydgate. l. 1602 tyme : ffyne ; l. 1882 began : nigram ; l. 1987 venom : wyn ; l. 2136 Oon : boorn ; l. 2171 man : can : wysdam ; l. 2668 knee : slevys ; are examples of another fault uncommon in the Monk of Bury. Burgh is also markedly careless of his vowels in the rhyme. l. 2360 mynde : sende : condiscende ; and l. 2304 Rebeel : feel : Cel ; cannot ever have rhymed.

§ xvii. *General characteristics of Lydgate's language.* The most striking feature of the language is that it is so modern. The final *e* is rarely sounded in words of Old English origin, and still more rarely in those of French. The influence of the fifty years since Chaucer shows itself in this work, which should be compared with one of Lydgate's earlier poems in this respect. The plural is, more often than not, sounded as our own is, *i. e.* not sounded at all as a separate syllable, and the plural of adjectives is dropped, the *e* in *hik* seems to be plural (ll. 440, 715), but not uniformly so. French nouns are generally sounded with *e* mute (*e*), as l. 398 rwyne, l. 402 shadwe, owmbre, l. 656 folwe, l. 1309 salwe, l. 1611 malwe, l. 1807 morwe. The *e* in composition is not invariably sounded as modeffye, l. 1204. I had prepared some notes on the accidence of Lydgate, but the appearance of *The Temple of Glas* has rendered it unnecessary, and I accordingly reserve any remarks for the notes.

The mannerisms of Lydgate are well to the fore here. His modesty—‘the Rudnesse of my style,’ l. 21 ;—the phrases he repeats to fill up a line—‘this to seyn,’ ‘set in ordre,’ ‘it is also of hym maad menciouin,’ ‘by Recoord of scripture,’ ‘in especial,’ ‘lyk our enteneyouns,’ ‘In sentence brefe,’ ‘for short conclusyoun’ ;—and the familiar metaphor ‘I have no Colour, but Oonly Chalk and sable.’ Burgh has well imitated his master's envoy—if indeed Lydgate did not write it himself; it recalls some of his earlier ones in several respects.

A recent editor of Lydgate has spoken of the 'Philistine maxims' of the *Secrees*. I am afraid that some of us, who live on the borderland, and are often driven by the bumptiousness of the chosen people to serve a campaign under the banners of Philistia, are not the best judges on the matter. Still, it has been a pleasure to me to add to the notes such scraps of a discursive reading as will tend to show that the maxims of the *Secreta Secretorum* were the commonplaces of such Philistines as Cicero and Plutarch,—of all classical antiquity. In the case of such a work one can hope no more, nor indeed is more required.

I have to express my gratitude to the authorities and attendants of the Manuscript Room at the British Museum for their kindness and courtesy, and to acknowledge with gratitude the debt I owe—in common, I believe, with every one who seeks his advice and help—to the Director of the Society, Dr. Furnivall.

Modern School, Bedford, July 1892.



APPENDIX I.

DOCUMENTS RELATING TO LYDGATE.

I. The dates of Lydgate's orders are given in Cotton. Tib. B. IX. f. 35^b. 69^b. 85^b.

Subdeacon, 17th (Nov. ?), 1389.

Deacon, 28th May, 1393.

Priest, 4th April, 1397.

II. Lease to Dan John Lydgate and others by Sir Ralph Rochford of the lands of the alien Priory of Longville Gifford, or Newenton Longville, with the pension of Spalding, formerly appertaining to the Abbey of Angers, by virtue of letters patent of Henry IV. and Henry V. to the said Sir Ralph Rochford.

Nicolas's Acts of the Privy Council, III. 40.

(MS. Cotton. Cleopatra, F. IV. f. 7.)

A.D. 1423,

xxij^o die Februarij anno primo apud Westmonasterium, pre-

Feb. 21.

sentibus dominiis Ducibus Gloucestrie et Exonie, Archiepiscopo Present
Cantuariensi, Londoniensi Wyntoniensi et Wygorniensi Episcopis, the Privy
Marchie Warrewici et Northumbrie Comitibus, Cromwell' Tiptoft
et Hungerford'¹ Cancellario Thesaurario et Custode privati sigilli,

Council,

concessum erat quod omnia terre et tenementa pertinencia prioratui Sancte Fidis de Longville (alienigene alias dicto prioratui de Longville Gifford, alias dicto prioratui de Newenton' Longville) cum pertinenciis in regno Anglie una cum omnibus aliis maneriis terris pratis redditibus, boscis, molendinis, porcionibus, pensionibus, feodis, rectoriis, reversionibus, juribus, communis, dominiis, exitibus, emolumentis, revencionibus, et hereditacionibus

it was al-

quibuscumque, et pensione de Spaldyng valoris xl. li. per annum with the pen-
abbathie de Aungiers, dudum pertinentibus secundum formam sion of £40
et effectum literarum patencium dominorum Henrici quarti et of the Abbey
of Angers,

¹ Dominis omitted?

should go to
Dan John
Lydgate and
three others,

on the nomi-
nation of Sir
Ralph Roche-
ford,

given at
Dover.

Henrici quinti Regum Anglie Radulpho Rocheford' militi inde concessarum et confirmatarum dimittantur, modo ad firmam Domino Iohanni Lidgate et Iohanni de Tofte monachis, Iohanni Glaston' et Willelmo Malton' capellanis ad nominationem prefati Radulphi Rocheford' sine aliquo inde reddendo, quousque dicto Radulpho provisum fuerit de recompensa conveniente ad terminum vite sue ad valorem annum terrarum et tenementorum predictorum, prout sibi promissum fuit per dominum Regem defunctum patrem Regis nunc apud Dovor'.

III. A grant of 10 marks to Lydgate from the Customs at Ipswich.

Patent Roll, 17 Henry VI., p. 1, m. 7.

Pro Johanne Lydgate Monacho.

Rex Omnibus ad quos etc. salutem. Sciatis quod de gracia nostra speciali, ac pro bono et gratuito seruicio quod dilectus nobis Johannes Lydgate, Monachus Monasterij siue Abbathie de Bury Sancti Edmundi, tam Carissimo Domino et Patri nostro ac Auunculis nostris defunctis quam nobis et carissimo Auunculo nostro Humfrido Duci Gloucestrie adhuc superstiti ante hec tempora multipliciter impendit, concessimus eidem Iohanni decem marcas percipiendas annuatim, pro termino vite sue, tam de antiqua et parua custumis nostris, quam de subsidio lanarum coriorum et pellium lanutarum, neconon de subsidio trium solidorum de dolio et duodecim denariorum de libra, in portu ville Gippewici per manus Custumariorum siue Collectorum custumarum et subsidiorum predictorum in portu predicto pro tempore existencium, ad terminos Sancti Michaelis et Pasche, per equales porciones. In cuius etc. Teste Rege apud Castrum suum de Wyndesore, xxij die Aprilis.

per breue de priuato sigillo.

IV. Allowance of payment of this Grant, £6 4s. 5½d. being the proportion due at Easter 1440.

Enrolled Accounts, Exchequer (Lord Treasurer's Remembrancer),
Customs, No. 20.

Account of Walter Green and Thomas West, Collectors of Customs and Subsidies in the Port of Ipswich from Michaelmas, 18 Henry VI. to Michaelmas 19 Henry VI. Among the payments is the following :

Et Johanni Lydlegate Monacho Monasterij siue Abbathie de Bury Sancti Edmundi, cui Rex xxij^{do}. die Aprilis, Anno decimo septimo, concessit decem marcas percipiendas annuatim pro termino vite sue tam de antiqua et parua custumis Regis, quam de subsidio lanarum coriorum et pellium lanutarum, necnon de subsidio trium solidorum de dolio et duodecim denariorum de libra, in portu ville Gipewici per manus Custumariorum siue Collectorum custumarum et subsidiorum predictorum in portu predicto pro tempore existencium, ad terminos Sancti Michaelis et Pasche per equales porciones. videlicet de huiusmodi .x. marcis per annum a predicto .xx^{mo} ij^{do}. die Aprilis dicto Anno .xvj^{mo}.—vsque festum Pasche proximo sequentem Anno .xvij^{mo}. vj. li. iiiij. s. v. d. q^a. per breve Regis irrotulatum in Memorandis de anno .xix^{mo}. Regis huius termino Sancti Hillarij. Rotulo .x^{mo}. et literas patentes ipsius Johannis de recepcione.

V. The King cancels the previous grant of A.D. 1439 of 10 marks, and grants to Lydgate £7 13s. 4d. per annum from the proceeds of the farm of Waytefee, to date from the Easter preceding.

Patent Roll, 18 Henry VI., p. 2, m. 5.

Pro Johanne Lydgate Monacho.

Rex Omnibus ad quos etc. / salutem. Sciatis quod cum Johannes Lydgate Monachus de Bury Sancti Edmundi habens ex concessione nostra decem marcas percipiendas annuatim durante vita sua de custumis de Ippeswych' per manus Custumariorum ibidem pro tempore existencium prout in literis nostris patentibus inde confectis plenius appetat in voluntate existat easdem literas in Cancellariam nostram restituere cancellandas ad effectum quod nos eidem Johanni septem libras tresdecim solidos et quatuor denarios percipiendos annuatim pro termino vite sue de exitibus et proficuis de alba firma et feodo vulgariter nuncupato Waytefee, in Comitatibus Norffolcie et Suffolcie, concedere dignaremur. Nos, de gracia nostra speciali, ac pro eo quod idem Johannes dictas literas nostras in Cancellariam nostram restituit cancellandas, concessimus eidem Johanni dictos septem libras tresdecim solidos et quatuor denarios percipiendos annuatim, durante vita sua, a festo Pasche ultimo preterito, de exitibus

To Jn. Lydgate (under the Grant of 22 April 1439)

10 marks a year, on part of his Annuity namely £6 4s. 4*d.* to Easter

1440,
May 7.

£6 13*s.* 4*d.* a year for life

to be canceled
for £7 13*s.* 4*d.*
a year for life.

through the
Abbot of
Bury St.
Edmunds.

Extractum.¹

et proficuis provenientibus de alba firma et feodo vulgariter nuncupato Waytefee predicto, per manus Abbatis de Bury Sancti Edmundi pro tempore existentis, et sic deinceps ad terminos Sancti Michaelis et Pasche per equales porciones durante vita sua predicta. In cuius etc. Teste Rege, apud Westmonasterium vij die Maij.

per ipsum Regem.

VI. An allowance to the Sheriff of £3 16*s.* 8*d.*, paid to Lydgate (and Baret) on account of the grant, no. VIII.

Pipe Roll, 19 Henry VI. Norfolk and Suffolk.

Adhuc Item Norff^o.

For the year
* 18 Hen. VI.
1439-40.

Milo Stapilton' nuper Vicecomes de anno precedenti* debet CCC lxxix. li. xj. s. viij. d. ob. q^a.

[Among his allowances is the following:]

Et Johanni Lidgate, Monacho de Bury Sancti Edmundi, et Johanni Baret Armigero, quibus Rex xxij^{mo} die Nouembris anno xx^{mo} concessit septem libras tresdecim solidos et quatuor denarios percipiendos annuatim a festo Pasche anno xvij^{uo} durante vita sua et alterius eorum diueius viuentis de exitibus proficuis firmis et reuencionibus Comitatuum Norff^o et Suff^r prouenientibus per manus Vicecomitis eorundem Comitatuum pro tempore existentis ad festa Pasche et Sancti Michaelis per equales porciones— lxxvj. s. viij. d. de termino Sancti Michaelis anno xix^{no}. per breue Regis irrotulatum in Memorandis de anno xx^{mo} Regis huins. termino Sancti Michaelis. rotulo .xxxijij^{to}. et literas patentes ipsorum Iohannis et Iohannis de receptione.

VII. Petition of John Lydgate, monk of Bury, touching the invalidity of letters patent granting him £7 13*s.* 4*d.* yearly, and praying new letters patent to him and John Baret, squire. Granted.

Acts of the Privy Council, V. 156. (20 Hen. VI.)

MS. Addit. 4609, art. 27. Lydgate's Petition to the King, with the Answer.

¹ This means that an extract of this grant was sent to the Exchequer: it will probably be found in the Originalia Rolls.

Unto the King oure most gratiouse soveraign lord.

Besechith you mekely youre pouere and perpetuell oratour 1441, Nov. 14.
 John Lydgate, monke of Bury Seint Edmond. For as moche as
 for diverses opinions had in lawe be your justices and barons of
 youre eschequer, youre *lettres patentes* grauntid to youre seid
 besecher of viij. li. xiiij. s. iiiij. d. may not take effecte to the wele £7 13s. 4d.
 and profite of youre seid besecher.

That it may please unto youre hyenesse to grante unto your
 seid besecher and to John Baret squier, youre graciouses letters
 patentes undir youre grete seal, after the fourme contenue and
 effecte of a cedula to this bille annexid, and there-vpon youre
 liberate currant and allocate dormant in due fourme, for the
 whiche youre seid besecher shall restore youre graciouses letters
 patentes to him made of viij. li. xiiij. s. iiiij. d. to be taken be the
 handes of the Abbot of Bury into the chauncerye to be
 cancellid. And he shall pray to God for you.

Rex apud Westmonasterium xiiij^o die Novembris anno xx. The King grants the petition,
 concessit præsentem billam ut petitur, et mandavit Custodi privati
 sigilli sui facere garrantum Cancellario Anglie, ut ipse desuper
 fieri faciat litteras patentes secundum tenorem copie presentibus present the Earl of
 annexe, presentibus Domino Suffolcie qui billam prosecutus est Suffolk.
 ac me,

Adam Moleyns.

VIII. The King's patent granting to Lydgate and Baret, and to the survivor, the sum of £7 13s. 4d. per annum.

Patent Roll, 20 Henry VI., p. 1, m. 20.

Pro Johanne Lidgate Monacho et Johanne Baret Armigero.

Rex Omnibus ad quos etc. salutem. Sciatis quod cum nos sep- 1441, Nov. 21.
 timo die Maij, Anno regni nostri decimo octauo, concesserimus
 Johanni Lidgate, Monacho de Bury Sancti Edmundi, septem Lydgate's Annuity of
 libras tresdecim solidos et quatuor denarios, percipiendos annua- £7 13s. 4d.
 tim a festo Pasche tunc vltimo preterito, durante vita sua, de
 exitibus et proficuis prouenientibus de alba firma et feodo vul-
 gariter nuncupato Waytefe, per manus Abbatis de Bury Sancti
 Edmundi pro tempore existentis, et sic deinceps ad terminos
 Sancti Michaelis et Pasche per equales porciones prout in literis

xxviii Appx. I.—*Grant of Pension to Lydgate and Baret, A.D. 1441.*

to be cnsld
for a like
Annuity to
him and Jn.
Baret.

nostris patentibus inde sibi confectis plenius continetur. Et quia idem Johannes in voluntate existit dictas literas nostras in Cancellariam nostram ibidem restituendi cancellandas, ad intencionem quod nos sibi ac Johanni Baret Armigero septem libras tresdecim solidos et quatuor denarios percipiendos annuatim durante vita sua et alterius eorum diucius viuentis de exitibus proficuis firmis et reuencionibus Comitatuum Norffolcie et Suffolcie concedere dignaremur; Nos premissa considerantes, ac bona et gratuita seruicia que dicti Johannes et Johannes nobis impenderunt et impendent infuturum, ac pro eo quod idem Johannes Lidgate literas predictas nobis in Cancellariam predictam restituit cancellandas, de gracia nostra speciali concessimus eisdem Johanni et Johanni, septem libras tresdecim solidos et quatuor denarios percipiendos annuatim a dicto festo Pasche durante vita sua et alterius eorum diucius vinentis, de exitibus proficuis firmis et reuencionibus Comitatuum predictorum per manus Vicecomitis eorundem Comitatuum pro tempore existentis, ad festa Pasche et Sancti Michaelis per equales porciones. In cuius etc. Teste Rege apud Westmonasterium, xxj die Nouembri.

*Per breue de priuato sigillo, et de data predicta,
auctoritate Parliamenti.*

IX. Payment to Michaelmas 1441.

Pipe Roll, 22 Henry VI. (1443-4)

Norfolk and Suffolk.

Roger Chamberleyn, late Sheriff of the 19th year, renders £7 13^s. 4^d. to account of 7^l. 13^s. 4^d. paid to John Lidgate & John Baret, as Michaelmas 1441. above, for the term of Easter 19 Henry VI. and the term of Michaelmas 20 Henry VI. [1441], by writ enrolled in the Memoranda of Trinity 20 Henry VI., roll 13, and their letters of acquittance.

[The writ referred to is extant in the Exchequer Memoranda Roll, on the side of the King's Remembrancer.]

X. Payment to Michaelmas 1443.

Pipe Roll, 21 Henry VI. (1442-3).

Norfolk and Suffolk.

Thomas Brewes, Sheriff (for this year), paid to John Lidgate £7 13^s. 4^d. to and John Baret, as before, 7^l. 13^s. 4^d. for the term of Easter 21

Henry VI. and the term of Michaelmas 22 Henry VI. [1443], <sup>Michaelmas
1443.</sup> by the King's writ among the *Communia* of Trinity term 21 Henry VI., roll 5, and by the letters of acquittance of "the same John."

[The Writ referred to is extant in the Exchequer Memoranda Roll, on the side of the King's Remembrancer. It orders the Sheriff for the time being to pay the annuity from time to time, without further warrant, as the King would be satisfied with an acquittance on each occasion.]

XI. Receipt of Baret, 2nd October, 1446, published by Zupitza, *Anglia*, III. 532.

Nouerint vniuersi per presentes me Johannem Baret armi- John Baret receives from gerum recepissee pro me et Johanne Lydgate Monacho de Bury Wm. Tyrell, sancti Edmundi, de Willemo Tyrell, Vicecomite Norffolie et Sheriff of Suffolcie, tres libras, sexdecim solidos, et quatuor [octo?] denarios, (24 H. VI.), Norfolk de illis septem libris, tresdecim solidis, et quatuor denariis quos Dominus Rex per litteras suas patentes nobis concessit percipi- endos annuatim ad terminum vite nostre et alterius nostrum diuiciis viuentis, de exitibus, proficuis, ffirmis, et reuencionibus Comitatuum predictorum per manus Vicecomitis eorundem, qui pro tempore fuerit, ad festa Pasche et sancti Michaelis per equales porciones, videlicet pro termino Michaelis ultimo preterito ante datam presencium. De quibus vero tribus libris sexdecim solidis £3 16s. 8d. et octo denariis, pro termino Michaelis predicto, fateor me pro me on account of et predicto Johanne Lydgate esse pacatum, dictumque vicecomitem inde fore quietum per presentes. In cuius rei testimonium himself and Lydgate, auno regni Regis Henrici sexto post conquestum vicesimo quinto.

[This payment by Sheriff William Tyrell has not been found in the Pipe Rolls, though sundry portions of his accounts are recorded from the 26th to the 33rd year of the reign. The rolls have been searched down to 2 Edw. IV., but only two later entries have been discovered, as below.]

XII. Payment to Michaelmas 1448.

Pipe Roll, 32 Henry VI. Res. Norf., dorse.

Philip Wentworth, late Sheriff of the 26th. year, renders a further account, showing the payment to John Lidegate, monk of Bury St. Edmund's, and John Baret, Esquire, of 7^l. 13^s. 4^d., under the King's grant of 21 November 20 Henry VI., for the terms of Easter in the 26th. year and Michaelmas in the 27th year, by the King's writ in Trinity term in the 21st. year, and by letters of acquittance of "the same John."

XIII. Payment to Michaelmas 1449.

Pipe Roll, 32 Henry VI. Adhuc Item Norf., dorse.

Giles Seintlo, Esquire, late Sheriff of the 27th. year, renders a further account, showing the payment to John Lidegate, monk of Bury St. Edmund's, and John Baret, Esquire, of 7^l. 13^s. 4^d. for the terms of Easter in the 27th. year and Michaelmas in the 28th. year, by writ of Trinity term in the 21st. year, and the letters of acquittance of "the same John."

APPENDIX II.

THE IX PROPERTIES OF WYNE *per Ioñnen Lidgate.*

Additional MS. 29729, f. 16^a, Brit. Mus.

Wyne of nature hathe properties nyne :
Comfortythe coragis ; clarifieth the syght ;
Gladdeth the herte, this lycor most devyne ;
Hetythe the stomake, of his natural myght ;
Sharpithe wittis ; gevith hardines in fight ;
Clensyth wounds ; engendrithe gentyll blode.
Lycor of licor, at festis makyth men lyght,
Seonreth y^e palat, through fyne y^e color good.

APPENDIX III. (B. M. Addit. MS. 29729.)

A POEM IN PRAISE OF LIDGATE,

WRITTEN BY BENEDICT BURGH BEFORE THEY WERE ACQUAINTED.

[Written by] Mas^r. Burgh in þe prayes of Iohn Lidgate * * * * *
booke dwelyng at wyndesor.

(1)

Nat dremyd I in ye mount of pernaso,
ne dranke I never at pegases welle,
the pale pirus saw I never also
ne wist I never where ye muses dwelle,
Ne of goldyn tagus can l no thynge telle ;
And to wete my lippis I cowde not atteyne
In Cicero, or Elicon sustres tweyne.

1 [fol. 6a]

Burgh does
not begin in
the usual
style.

5

7

(2)

The crafte of speche that some tyme formde w[e]s [was in MS.]
Of the famous philosophers [m]oste perfite, n in MS.
Aristotell, Gorge, and ernogenes,
Nat have I, so I have lerid but a lite ;
As for my party, thowgh I repent, I may go qwite.
Of tullius, frauncis, & quintilian
fayne wolde I lere, but I not conceyve can.

8 He has not
the craft of
speech ofAristotle,
Gorgias, and
Hermogenes,

12

Cicero,
Petrarch, and
Quintilian.

(3)

The noble poete virgile the mantuan,
Omere the greke, and torqwat sovereyne,
Naso also that sith this worlde firste began
the marvelist transformynge all best can devyne,
Terence ye mery and pleasant theathyne,
Poreyus, lucan, marycan, and orace,
Stace, Juvenall, and the lauriate hocase,

15 He enumerates
the poets
beaten by
Lydgate
from Homer

19

21 to Boccacio.

(4)

All thes hathe peyne, youre Innate sapience,
Ye have gadred flouris in this motli mede,
to yow is yeven the verray price of excellencie,
thowghe they be go yet the wordis be not dede ;
thenlumynyd boke where in a man shall rede

22 While Lyd-
gate livesPoesy is not
dead.

26

thes & mo, be in this londe legeble, Ye be the same, ye ¹ be the goldyn bible.	[[¶] <i>ye in MS.</i>]	28
(5)		
Burgh hopes to see and hear him. O yet I truste to be holde & see this blisful booke with y ^e golden clasppes seven, ther I wyll begyne and lerne myne a. b. c. ; that were my paradysy, that wer my heuen, gretar filicitiie can no man neven, so god my sowle save 'di benedicite.'		29
Maister lidgate, what man be ye?		33
		35
(6)		
[fol. 65.] He wishes to be his prentice. Now God, my maister, preserve yow longe on lyve, that yet I may be your prentice or I dye, then sholde myne herte at ye porte of blise aryve ; ye be the flowre and tresure of poise, the garland of Ive, and laure of victory.		36
by my trowghte, & I myght ben a emperour, for your konynge I shulde your heres honor.		40
		42
(7)		
The poem written at Byleigh Abbey in a cold north wind. Writen at thabbey of bylegh, chebri place, With frosti fingers, and nothyng pliaunt, when from the high hille, I men ye mount Canace, was sent in to briton the stormy persaunt that made me loke as lede, & chaunge semblaunt,		43
And eke ye stundi wynde of Yperborye, Made me of chere, vnlusti sadde & sory.		47
		49
(8)		
December 11th, 144—. The laste moneth that men clepe decembre, When phebus share was driven a boute y ^e heven, yf we reken a ryght & well remembre, four tymes onys, & aftar ward seven, that is to sey passid ther was days aleven		50
Of the moneth when this vnadvisid lettar writ was, but with your helpe here aftar bettar.		54
		56

1. 10. This Hermogenes is the rhetorician (*see* Quintilian).1. 17. Torqwat: can this be *Boethius* (*A. M. Torquatus Severinus*), or
is it a word for *crowned*?

1. 20. Porcius is Cato (distiches), Marycan is Capella.

1. 21. Stace, Statius.

APPENDIX IV.

SPECIMENS OF ADDIT. MS. 14408, BRIT. MUS.
Stanzas 140-3 and 328-31.

Hòwe Aristotylle declarith to kyng Alisaundre of þe stony.

(140)

T owchyg þe stone of philosofris olde,	974
Of weche thay make most soverayn mencyon,	
But there is oon, as aristotylle tolde,	
Which alle excellith in comperison,	
Stone of stones, most soverayne of renowne ;	978
towchyg þe vertu of this ryche thyng	
thus he wrote to þe most soverayne kyng.	980

(141)

O alisaundre, grettist of dignite,	981
And of þe worlde monarke and regent,	
And of alle nacions hast the sovereynte,	
Eche oon to obeye and be obedient ;	
And to conclude the fyne of oure entent,	985
Alle worldely tresoure breefie schete in oon,	
is declared in vertue of this stone.	987

(142)

Thow muste fyrste conceyve in substaunce,	988
by a maner vnkouth diuision,	
Water frome eyre make a disseuerauance,	
And fyre frome eyre by a deperticion ;	
Eche one preseruid from corrupcion,	992
As philosofirs aforne haue specified,	
Which by reason may not be denyed.	994

(143)

Watere frome eyre departed prudentlie,	995
Eyre frome fyre, and fyre from erthe doon,	

the crafte conceyued, deuydyd trewlie,
 Withouten errore or decepcion,
 Put every element in his compleccion,
 As it apertenyth to his parte,
 As is remembrid perfittie in this arte.

999

1001

(328)

It is to be titelyd how prevyd withoute obstacle,
 As oolde philosofris put in remembraunce,
 þat in man is founde grete myracle,
 namyd þe lytelle worlde by autores allegaunce ;
 ffor many vnkouthe and dyuerse circumstaunce
 founde in hym, moste soverayne creature,
 namyd beste resonable by intelligence in sure.

2294

2296

(329)

He is hardy as a lyon, dredfull as þe hare,
 large as þe cok, and as a hound couetous,
 harde as a herte in forest which doth fare ;
 Buxum as þe tyrtyle, as lionesse dispitous,
 Simple as þe lambe, lyke þe foxe malicious,
 Swyfte as the Roo, as bere slowe in taryeng,
 and lyke þe Elefaunt precious in ech thyng.

2301

2303

(330)

As þe asse vile and contagious,
 and a lytelle kyng hasty and rebelle ;
 Chaste as aungelle, as swyne lecherous,
 Meke as þe peacock, and as a bole wode and feel ;
 Profitable as þe bee in his hyve which is selle,
 ffayre as þe horse, as þe owle malicious,
 dombe as þe fische, and as a mouse noyous.

2308

2310

(331)

Note this processe in þe audithe countable,
 Of þe remembraunee, and knowe redelie
 þat in beeste nor thyng vegetable
 No thyng may be vniuersally,
 But if it be founde naturally
 In mannes nature ; wherfor of oon accorde
 Olde philesofris callid hym þe lytelle worlde.

2315

2317

LYDGATE AND BURGH'S¹

“SECREES OF OLD PHILISOFFRES.”

[Sloane MS. 2464, British Museum.]

THE PROLOG OF A DOCTOR RECOMMENDING
ARISTOTLE.

(1)

God Almyghty save / and conferme our kyng
 In al vertu / to his encrees of glorye
 His Rewm and hym / by polityk lyving
 With dred and love / to have memorye
 Of his Enmyes / Conquest and victorye ;
 With sceptre and swerd / twen bothe to doo Ryght
 Afftir his lawes / to euery maneer wyght.

1 [fol. 1 a.]
 God is called
 upon to en-
 due the king
 with success

5

7

ffirst in al vertu / to sette his governaunce
 The lord to plesc / and his lawes to kepe,
 And his legis / with hertly Obeysaunce
 In pees to kepe hem / wheer they wake or slepe ;
 To punyssh tyrauntys / & cheryssh hem that be meke
 With two cleer Eyen / of diserecyoun,
 As ye hem fflynde / of disposicyoun.

8 and regal
 virtues.

12

14

(2)
 Them that be goode / cheryssh hem in goodnesse,
 And them that be / foward of Corage
 Peysse the ballance / be greet Avysenesse,
 ffor love nor hate / to doon Outrage.
 Set a good mene / twen yong and Old of age.
 Excellent prynce / this processe to Complayne
 Takith at gre / the Rudnesse of my style.

15

19

The author
 excuses his
 poor style.

¹ Lydgate ends with stanza 213, line 1491, and then Burgh goes on to the end.

(4)

[fol. 1 b.]	ffirst I that am / humble Servitour Of the kyng / with hool Affecyoun, Voyde of Elloquence / I haue do my labour To sette in Ordre / and execucyoun ffirst my symplesse / vndir Correcciooun,	22
The writer acknowledges his imper- fections,	With ryght hool herte / in al my best entent ffor tacomplysshe / your comaundement.	26
but has en- deavoured to obey the king's com- mands.		28

(5)

	Unto purpoos / my labour shewys, I haue be besy / with greet dilligence To fynde the book / of al good thewys, The which is holly / entytled in sentence ffor prudent prynces / moost digne of Reuerence,	29
	Callyd Secrees / of Old philisoffres Of more valew / than is gold in Coffers.	33

(6)

	The which book / is notable of ffame Whylom compyled / by Arystotilees, Which in sapience / of Secretees hath the name Conveyed a mene / atwen werre and pees, Ech thyng provyded / by vertuous encrees,	36
	Set in Ordre / the tytles be wrytyng To his disciple / of macedoyne kyng /	40

(7)

	Callyd Alysaundre / the myghty Emperour Born by dissent / Iustly to Succede, With tweyne Crownys / as trewe Enherytour Aftir his ffadir / to Regne in perce and mede,	43
	Callyd philippus / pleynly as I Rede, Thorough al grece / namyd lord and Sire, And by Conquest / hold the hool Empyre.	47

(8)

	This Alysaundre / the Crowne whan he took, Knyghtly dispoosyd / of herte and of Corage. In whoos worshepe / compyled was this book By Arystotyl / whanne he was falle in Age,	50
	Had set asyde / by vertu al Outrage,	54

The title of
the bookcompiled by
Aristotleheir of Philip
of Macedon.

Inpotent to / Ryden and to travaylle ; ffor febylnesse / to counsayl in bataylle.	56
(9)	
With Alisaundre / preferryd in his dayes, Was noon so greet / in his Oppynynoun,	57 <i>The praises of Aristotle,</i>
He was so trewe / founde at al assayes, prudent and wys / and of discrecyoun,	his prudence,
And moost withal / of Reputacyoun : Grettest clerk / in Grece thoo present,	61
And moost Sotyl / of Entendement.	63
(10)	
And with al this / his Occupacyoun Was fully set / with entieer dilligence	64 [fol. 26.]
And spiritual studye / of Contemplacyoun.	his studies,
Meknesse his guyde / with moderat Reuerence, Moost charytable / al slouthe and negligenc	68 his charity,
ffolk in myscheef / and drery to counforte ; What euere he sauhe / the best to Repoorte.	70
(11)	
And Specially / Set was his Resoun On trouthe / On feithe / and on Rightwysnesse	71
Nat double of tounge / hatyd adulacyoun, ffals Repoort / detraccyoun, ydelnesse,	his truth,
fforgyd talys / with oute sekirnesse, And moore in vertu / hym to magneffye,	75
With a spirit / endewyd of prophecye.	77 a prophet moreover.
(12)	
Had in his tyme / prerogatyves two ffor his singuleer / vertuous excellencie,	78
Callyd philisoffre / and prophete also ; Thorough al Grece / had moost in Reuerence,	82
And for his gracious / Celestial influeunce Bookys Recoorde / an Aungel was down sent,	84
ffro god above / brought hym this present /	<i>Angelic visits,</i>
(13)	
That he shulde / the book Reherse kan, ffor his merytes / and vertuous dignite	85 [fol. 32.]
Be callyd an Aungel / Rathere than a man	

	ffor many myracles / of Antiquite, Vnkouth and straunge / and merveyllous to se,	89
	Which surmounte / by Recoord of scripture, Both witt of man / and werkys of nature.	91
	(14)	
	It is also / of hym maad mencyoun, As this stoory / pleynly doth expresse ffor his vertuous / dysposicyoun Groundid on god / Celestial of swetnesse, In whoos memorye / wryters bere witnesse	92
taken up to heaven.	He was Ravysshed / Contemplatyff of desir Vp to the hevene / lyk a dowe of ifyr.	96
		98
	(15)	
	Dewyd in vertu / be inspyracioun Abovyn alle othir / to his goostly avayl, That Alysaundre / vnto subieccioune, brought al kyngdammys / by his wys counsayl ; And Cronyelers / in ther Rehersayl, Al hool the world / put in Remembrance, And enclyned / to his Obeysaunce.	99
Alexander conquered the world by the aid of Aristotle's advice.		103
		105
	(16)	
[fol. 3 b.]	To his poweer / and Regalye He was Callyd kyng / and monarke of al, And by his swerd / and famous Chevalrye, By Aristotilees witt / in especial Took in his hand / of goold the Round bal To Occupyen / through his hih Renoun vij. Clymatys / and Septemtryoun.	106
		110
		112
	(17)	
His unques-tioned power over Arabia, Greece, Persia, and Media.	No gruechyng was / nouthir in word ne dede Ageyn his Conquest / he was so soore drad. Al Arabye / Greee / Perce and Mede Ech thyng Obeyed / what so euere he bad, Alle his Empryses / demenyd wern and lad By thavys / bresly in sentence, Of Arystotiles / witt and providence.	113
		117
		119
	(18)	
	Ageyn his purpos / there was noon Obstacle, ffadir and prynce / of philosophye	120

Vndir nature wrought / many greet myracle Wroot Epistelys / of prudent policye, To Alysaundre / And to his Regalye, By clear example / be which he myght knowe To governe him / both to hihe and lowe.	124	Aristotle wrote letters to Alexander,
(19)	126	
Whan the kyng / his pistel has seyn, And al the fourme / Conceyved in sentence, To Arystotiles / he wrot thus ageyn Of gentillesse / with greet Reuerence, That he wolde / doon his dilligence,	127	[fol. 4a.] to which Alexander replied.
Conceyue his menyng / and holly the matere Of his Epistel / which that sewith here.	131	
	133	
here is the fourme of the Epistil that kyng Alysaundre sent to his maister Aristotiles.¹		
(20)		
R Euerent ffadir / doctour of discylyne moost notable / and digne of Reuerence, Phebus the sonne / moor clerly doth nat shyne, As the Repoort / of your expert prudence Aform provides / of Royal Confidence.	134	
In fewe teermys / I purpoouse to Reherse Thing toold to me / towchynge the lond of perce.	138	Alexander describes Persia.
(21)	140	
ffirst how that lond / and that Regioun, Alle othir Reemys / in philosophye It doth excelle / and of hih Resoun Is moost inventyff / expert in ech partye. Ther noblesse / for to magneffye	141	It excels in philosophy,
fferhest procede / by clear entendement ffor tacomplysse / the ffyn of ther entent.	145	
(22)	147	
Tencrese ther lordshippes / and have the souereynite Ovir alle Citees / and straunge Regiouuns, And by ther marcial / magnanymyte To sprede a brood / ther domynacyouns. Wher vpon / lyk our entencyouns	148	[fol. 4 b.] especially in the arts of government.
	152	

¹ In margin of MS.

Alexander
asks advice
as to how to
conquer
Persia,

ffirst on this peple / I Cast me to be gynne
By your Avys / this perciens for to wynne.
(23)

154

And here vpon / to make no dellayes,

Mawgre ther myght / and ther Rebellioum,
ffirst with my knyghthood / I wyl make Assayes
To haue al perce / in subieccyoun,
Abydyng Oonly / for short Conclusyoun
With your lettrys / for my Inpartye
On this matere / pleynly to signeffye.

155

159

161

Thanswere of Aristotilees /

(24)

Aristotle
compares the
matter to the
problems of
Alchemy;

SOne Alisaundre / this matere to me is straunge,
And includith / A maner of dyspayr.
Peyse in thy Silff / yif it be lyght to Chaunge
ffirst from the Erthe / the Watir and the Ayr,
And parte the Ellementys / in ther sperys fayr.
Whan this is doon / ferthermore in dede
Geyn percyens / in thy Conquest procede.

162

166

168

[fol. 5 a.]

ffirst thy purpoos / peyse it in ballaunce,

Bothe in perce / and Septemtryoun :

Counte of ther Citees / the famous gouernaunce,

he advises
forethought,

And haue ther with / Consyderacyoun

Be a forsyght / and Cleer inspecçyoun.

173

My counsayl is / towchynge the lond of perce,

ffroom thy purpoos / I Counsayl that thou Sece.

175

(26)

Be gynne no thyng / with oute greet Avys,

A ground of trouthe / first that it be possyble,

And I Counsayl / yif that thou be wys

fforeyn Empryses / which that be terryble,

Attempte hem nat / but yif it be Credyble

lykly on nature / by dysposicçyoun

ffully taccomplysshe / thyn entencyoun.

180

182

(27)

ffirst set a preef / in thy prudent avys

In Esy wyso / by Attemperaunce,

183

and never to
attempt an
empire
unlikely to
succeed;

And by thy Counsayl / of philisoffres wys, To bryng hem Esyly / to good governaunce, Of Oon Accoord / with oute varyaunce, Vndir the wynges / of thy Royal bounte, Them to Cherysshe / in thy benignyte. (28)	187 he advises reliance on good govern- ment.
Yiff thou thus doo / by vertuous Repeyr, God shal encrese / of gracious inffluence, And of full trust / I-brought out of dyspeyr That ffynally / thy Royal excellency Shal first plese god / in verray existence, And thy sogettys / of hool herte and entent Shall hool Obeye / to thy Comaundement. (29)	189 190 [fol. 5 b.] and promises God's bless- ing.
For entier love / first groundid vpon the Affeeyoun Rootyd / on Royal confidence, Voyde of al Chaung / and mutabilite, Peysybly / in thy magnificence ; As monarke / prevyd in existence, lyk thy desirs / thyn herte for to queme mong percyens / to were a dyademe. (30)	194 196 197 A kingdom founded on love is last- ing.
Thus by wryting / as made is mencyoun, Of Arystotyl / he gat al perce lond With al the lordshippes / and euery Royal toun And large Citees / maad soget to his hond. Thus first of perce / as ye shal vndirstond, Though he be birthe / with othir londys manye Aftir his ffadir / was kyng of macedonye. (31)	201 203 204 By following Aristotle's advice Alex- ander gained Persia.
This Rubryssh rehersith name of the philisoffre Callid philip, born in parys, which was translator of this book.	
T His philisoffre / famous and notable In al his dedys / prudent & ryght-wys, Callyd phelip / avysee and tretable, In the Citee / brought forth of parys, And above alle / moost excellent of prys, Hadde in O thyng / souereyn avauntage, His toungue ffyled / expert in al language.	211 [fol. 6 a.] Philip of Paris, 215 skilled in languages, 217

(32)

and in Rhetoric;	In Rethoryk / he hadde experyence . . . Of euyer strange / vnkouth nacyoun, Thorough his sugryd / Enspyred Elloquence, Kowde of ther towng / make a translacyoun. Termys Appropryd / be interpretacyoun They were so set / by dilligent labour Of Tullius gardyn / he bar awey the fflour.	218 222 224
---------------------	--	-------------------

(33)

his diligence in seeking out mys- teries.	first of hym sylff / he breffly doth expresse, His labour was / and his dilligence Al his lyve / with wakir besynesse Of Custummable / naturel providence, Be disposicyoun / to have intelligence Of Secre thynges / whan I was in dowte, The hyd mysteryes / for to seke hem owte	225 229 231
--	--	-------------------

(34)

[fol. 6 b.] Here begins the prolog of Johannes.	In this matere / was set al myn Entent And myn Inward / hertly attendaunce Ther-of to have / Cleer entendement, And of scryptures / Iust Reconysaunce. To have with them / confederat Allyaunce I sparyd noon / What fortune did falle Philisoffres to secke / hem Oon and alle.	232 236 238
---	--	-------------------

(35)

He visits Arabia and India in search of wisdom.	So desirous I was / of herte and mynde, With al my wittys / to serchyn and visite In Arrabia / and the ferther ynde Philisoffres that cowde / hem sylff best quite, And Rethoryciens / to compyle and endyte Vnkouth mysteryes / I was glad hem to se By ther suppoort / to lerne Some secre.	239 243 245
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(36)

I was so brent / in Cupydes flyr To knowe first / whanne I had gonme, With heavenly fervence / Celestial of desir To taste the licour / of Cytheroes tonne, And knowe the cleernes / of the bryght sonne,	246 250
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Which in merydyen / moost Amerously doth shyne Breest of philisoffres / be grace tenlvmyne.	252
(37)	
Whanne I had serchyd / hihe and lowe In Sundry stodyes / and many greet lybrarye Of this sonne / the bryghtnesse for to knowe, I was wery / theron for to tarye, Tyl at the laste / I fond a solytarye Sytyng alloone / with lokkys hore and gray, Which toward phebus / taught me the ryght way.	253 [fol. 7 a.] After much fruitless search he meets a hermit,
(38)	
The which sonne / of bryghtnesse perlees, Compyled aforne / by an expert philisoffre, Callyd in his tyme / Eculapides, To whom I gan / my seruise for to Offre, ffor gold nor Silvir / hadde I noon to proffe. He hold hym first / be megre of Abstinence, Whoom I besought / with devout Reuerence,	260 from the book of Æsculapius 264 266
(39)	
That he wolde / goodly me Enspyre In this matere / which I haue be-gonne Toward the weye / which I moost desire, The goldene path / direct unto the sonne, Wheer philisoffres / as they Reherse konne, Took ther laude / which that lastith euere In parfight Clernesse / and may Eclypse neuere.	267 271 273
(40)	
Perseveraunt / in hoope whan I stood, Of my Request / with feithful attendaunce, This solitarye / whan he vndirstood Al that I mente / with euery Circumstaunce, I fond in hym / no strange varyaunce To myn entent / breffly to comprehendre, In goodly wyse / he lyst to condiscende.	274 [fol. 7 b.] with perfect clearness. 278 280
(41)	
ffro poynt to poynt / taccomplysshe my desirs, Stood in greet hoope / it shulde me prevaylle fforthryd in the weye / wheer phebus moost cleer is,	281

Voyde of dispeyr / be-Cause my travaylle Was expleyted / that no thyng did faylle.	285
Cleer was the sonne / Watir, Erthe, and Eyer, With which graunt / moost glad in my Repayer.	287
(42)	
Gretly Reioysshed / both of cheer and fface, And Renewyd / with a glad Corage,	288
So he re- turned, thank- ing God, to trans- late this book	
Retournyd ageyn / to myn owne place, Gaf thank to god / to my greet avauntage, That he me gaff / so fortunat passage	292
In short tyme / and in so short a date This seyd book / at leyser to translate	294
(43)	
[fol. 8 a.] With greet studye / tacomplysshe the byddyng, And to procede / in the translacyoun Of this book / moost notable in wryting Of Royal materis / souereyn of Renoun, Which as monarcha / of euery Regioun,	295
Gaff me this Charge / knelyng on my kne It to translate / fro greek in to Chalde.	299
here the Translator resortith ageyn to set in a prologue, on this wyse. ¹	
(44)	
I gan Remembre / and muse in my Resoun, A Sodeyn conseeyt / fyl in my ffantasye, And made a stynt / in my translacyoun Lydgate here describes	302
A twix two / stood in Iupartye To what party / my penne I shulde applye.	306
Thus in a dowte / kowde nat my Sylff counforte Till I a brayde / in purpos to Resorte	308
(45)	
To hym that drough / this processe moost devyne, Callyd in his tyme / in philoosophye Sonne, merour / and launpe tenlvmyne the person by whom the Latin translation was made,	309
This translacyoun / of Royal policye Out of Greek / and toungue of Arrabye In to latyn / a Celestial werk At Request / of this notable Clerk.	313
1 In margin of MS.	315

(46)

Which in thoo dayes / was of greet dignite, Bysshop Sacryd / in the Citee Covalence, Metropolitian / of moost Auctoryte, By whoos Consayl / and in whoos Reuerence A philisoffre / expert in ech science, Callyd liberales / that been in nounbre sevene, Namyd phillipus / myn Auctour doth hym nevene.	316 [fol. 8 b.] for Guy, bishop of Valence,
	320
	322

(47)

Which took vpon hym / this vertuous labour Vndir the wynges / of humble Obedyence, That he of grace / wolde doon hym this ffavour, This hooly Guydo / ffamous in ech science, In whoos wurschepe / and in whoos Reuerence By whoos byddyng / as he vndirtook, Wroot to hym thus / the prolege of this book.	323 Philip of Paris,
	327 whose epistle dedicatory to the Latin version
	329 begins here.

(48)

Vndir your benigne / gracious suppoort, Twen hoope and dred / Astonyd in my Symplesse, ffor my moost vertuous / and Singuleer counfort, With an exordye / groundid on meknesse, With quakynge penne / my conseyt to expresse, ffor lak of Rhethoryk / feerful to vnffoolde To your noblesse / to wryten as I wolde.	330
	334
	336

(49)

I have no Colour / but Oonly Chalk and sable, To peynte or portreye / lyst that I shulde Erre Your hih Renown / which is in-comperable ; Your hoolynesse / it spredith out so ferre, lych as the moone / passith a smal sterre : So your vertues / Reche vp to the hevene, To Arthurus / And the sterrys sevene.	337 [fol. 9 a.] The bishop's fame,
	341
	343

(50)

And as phebus / with his bryght beemys, The goldene wayn / thorugh the world doth lede, ffrom Est tyl West / with his celestial streemys In merydien / fervent as the glede, Bove moone and sterrys / in cleernesse ¹ doth excede ; ¹	344
	348

^{1—1} not in MS.

virtues,	And semblaby / al men seyn the same, The vertues sprede / of your good name.	350
	(51)	
knowledge.	In sondry konnynges / I Can Remembre noon, And I shulde / Reherse hem Ceryously, But ye haue parcel / of hem euychoon, And shokkyd hem vp / in Ordre by and by ; And lyk myn Auctour / I dar seyn trewly, And Repoorte / as it Comyth to mynde In my translacyoun / to seyn ryght as I ffynde.	351 355 357
	(52)	
[fol. 9 b.] He is compared to Noah, Abraham, Isaac, Jacob, Joshua, Moses,	ffirst with Noe / ye have expert prudence, With Abraham / feith, trouthe, and Equite ; With Isaak / prevyd confyffudence, And with Iacob / longanymyte ; Stabylnesse / with hardy Iosue, Tretable abydyng / Reknyd in substaunce ; With duk Moyses / long perseveraunce.	358 362 364
	(53)	
Elijah, David, Elisha, Solomon, Daniel, Job, Isaiah, Jeremiah,	With helye / parfight devocyoun, Of Dauid / the grete benyguyte, Of Elyseus / expert perfeccyoun, Witt of Salamon / with Danyel Chastite ; Suffrance of Iob / in his Infirmyte, Plente of language / with hooly Isaye, And lamentacions / expert in Ieremye.	365 369 371
	(54)	
Cicero and Homer.	And as your fflame / beryth Cleer witnesse, Ye haue also / with polityk prudence In worldly thynges / greet avysenesse, Circunspect / and vertuous dilligence, And with Tullius / sugryd Elloquence : The Repoort goth Est / West, North, and South, Callyd Omerus / with the hony mouth.	372 376 378
	(55)	
[fol. 10 a.] His episcopal virtues,	With alle these vertues / plentevous in lecture, Saddest exaunple / prevyd in sobirnesse, Day and nyght / moost wakir in scripture,	379

Bryght as the sonne / day sterre of hoolynesse ;	
In moral vertues / Al vices to Represse,	383
Callyd Aurora / of spiritual doctryne,	
Namely in mateerys / hevenly and divyne.	385
(56)	
Ye wer of lyff / Egal with hooly Seyntes,	386 and holy life.
In parfight prayer / and Contemplacyoun,	
fful Offte wepte / and made your compleyntes	
ffor Synfull wrecchys / in desolacioun,	
Disconsolat / in trybulacyoun,	390
That fro grace / and al vertu exyled,	
Ye wern ay besy / tyl they were Reconcyled.	392
(57)	
By your dilligence / notable instruccyoun,	393
ffro vicious lyff / ther corages to declyne,	
And Race awey / al fals Occasyoun	
Which ageyn vertu / shulde bryng hem to Rwyne,	
ffor gracious phebus / that doth alwey shyne	
To forthre yow / in spiritual avayl,	397
Was Alwey present / to been of your Counsayl.	399
(58)	
In liberal science / that be sevene in nounbre,	400 [fol. 10 b.]
Your studye ay stood / and your dilligence	
bryght as Apollo / with oute shadwe or Owmbre,	
ffor your cleer shynyng / was soth in existence,	
Voyde of al pallyd / or Contirfeet Apparence,	404
Outward in Cheer / of pryd was no signe,	
And in your poort / to alle folk moost benyngne.	
(59)	
And for ye wer / moost famous in science,	407
Conveyed by grace / and with humylite,	
Wheer euere ye wern / Abydyng in presence,	
Men seyd ther was / An Vnyuersite	
To yow entytled / of Antiquite,	411
As it was / Repoortyd in substaunce,	
To yow appropryd / be goddys Ordynaunce,	413
(60)	
With Addicioun / of the hevenly influence.	414
ffor in your tyme / was no Creature	

How he im-
proved the
wicked.[fol. 10 b.]
His know-
ledge of the
7 sciences,and humility
withal.To know him
was a liberal
education.

That was expert / nor preferryd in sentence,
 To be comparyd / nor of lecture
 To your noblesse / and favour of nature 418
 Was nat set bak / but lykly to contvne,
 be god and grace / and favour of ffortune, 420

(61)

[fol. 11 a.] So to perseuere / and lastyn a long date, 421
 Prayers for his long life.
 God lyst your yeerys / for to multiplye
 Grace from abovyn / and your dispoosyd fate
 At the sevene / wellys of philosophye,
 With Crystallyn sprynges / Ran to ech partye, 425
 That the swetnesse / of the soote streemys
 Ther lyceour shadde / in to alle Reemys. 427

(62)

I lakke language / breffly for to telle 428
 The bawme vpelosyd / in your tresourye,
 Which that ye drank / at Elyconys welle,
 With lucan, Omer / foundours of poetrye,
 And virgile / which had the Regalye, 432
 Callyd in his tyme / the singuleer Crownyd man,
 Above al othir / Poete mantvan. 434

(63)

Ye bar the keye / of the Secre Coffre, 435
 Callyd Registrer / of ther treasury,
 With two prerogatives / first a philisoffre,
 And moost expert / your tyme in poetrye,
 And yif I shal / breffly Speceffye 439
 Your hihe merytes / and your magnificence
 by Iugement yove / direct to your Clemence. 441

(64)

[fol. 11 b.] This book in Greee / was brought to your sight 442
 This book had been given him in Antioch.
 In Antioche / your noblesse to delyte,
 As a Charbounle / ageyn dirknesse of nyght ;
 O Rychest Rubye / Or clerest margaryte
 Of philisoffres / and pleynly for to wryte, 446
 Sent of Assent / in their Oppynyoun
 That ye therof / shulde have inspeccyoun. 448

(65)

Off entent / it shulde be translatyd
 ffrom Arabyk / to moor pleyn language,
 ffor latyn is moore pleyn / and moore dylatyd
 In al nacyouns / to Oold and yong of Age ;
 And for I wolde / of herte and hool Corage
 Obeye your byddyng / of humble Affeccyoun
 I took vpon me / this Translacyoun.

449 and was translated from Arabic into Latin by his orders, since Latin was generally known.

453

455

(66)

To Condescende / in al my best enttent
 In this matere / my labour for to shewe,
 ffirst tacomplyshhe / your Comaundement
 Yit wer me loth / Ovir myn hed to hewe,
 But for ther been / of Copyes but a fewe
 Of this book / Reknyd in sentence,
 To doo yow plesaunce / and also Reuerence.

456

460 Very few copies of the book exist;

462

(67)

I took vpon me / your disciple and Clerk,
 As I Cowde / vndir Correcciooun,
 To procede and gynne / vpon this werk,
 Out of Arabyk / with hool affeccyoun,
 Into latyn / make this Translacyoun,
 Oonly tagreen / with al humylite,
 To your moost famous / magnanymyte.

463 [fol. 12 a.] but the translator on his orders will do his best:

467

469

(68)

Nat woord by woord / Cause of varyaunce,
 In this tonges / ther is greet difference ;
 But lyk my Symply / vnexpert suffysaunce,
 ffolwyn myn Auctour / in menyng and sentence,
 Ryght of hool herte / and entieer dilligence,
 As Arystotiles / Rehersyth by wrytyng
 In his Epistol / to Alisaundre kyng.

470 not a literal translation, since the languages are so different.

474

476

here folowith the secund pistil that kyng Alysaundre sent to his maistir Aristotiles.¹

(69)

WHan Alisaundre / as is Rehersyd heer,
 this philisoffre / for vertues many-foold,

477

¹ In margin of MS.

Sent unto hym / a secre massageer,
 With-oute Exskus / to come to his houshoold ; 481
 But he ageyn / for he was feble and Oold,
 And inpotent / on the tothir syde,
 And vnweldy / for to goon or Ryde. 483

(70)

[fol. 12 b.] But cheef cause / why Alisaundre sente 484
 A purpoos take / and a fantasye
 To declare pleynly / what he mente ;
 He wyst in soth / that in philosophye,
 With othir secretys / of Astronomye, 488
 He was expert / and moost cowde vndirstonde,
 This was in cheef Cause / of the kynges sonde. 490

(71)

which were— Poweer of planetys / And mevyng of al sterrys, 491
 Astrology, And of euery / hevenly intelligence,
 Disposicioun / of pees and ek of werrys,
 And of ech othir / straunge hyd science
 Magic, As the sevene goddys / by ther Influence, 495
 Dispoose the Ordre / of Incantaciouns,
 Or of Sevene metallys / the transmutaciouns, 497

(72)

Calculations, With othir Crafttys / which that be secre, 498
 and Geom-
 ancy ; Calculacioun / and Geomancye,
 the arts of Difformacyouns / of Circes and meede,
 Circe and Medea ; lokyng of ffacys / and piromancye,
 Physiog-
 nomy, Pyro-
 mancy, and Geometry. On lond and watir / Craft of Geometrye, 502
 Heyhte and depnesse / with al experience,
 Therfore the kyng / desyrd his presence. 504

(73)

[fol. 13 a.] But for al thys / with Inne hym Sylff a thyng, 505
 Aristotle kept back some secrets : Ther was a Seere / he kept nat do diseloose,
 Nor to pplysshe / Opynly to the kyng,
 Takynge exaunple / by two thynges in a Roose ;
 ffirst how the filour / greet swetnesse doth dispose, 509
 Yit in the thorn / men fynde greet sharpnesse ;
 And thus in komnyng / ther may been a lyknesse. 511

(74)

In herbe & ffloor / in wryting woord and stoon,
 Ech hath his vertu / of god and of nature,
 But the knowyng / is hyd fro many Oon,
 And nat declaryd / to euery Creature ;
 Wherfore he Cast / twen Resoun and mesure
 To shape a weye / bothe the kyng to plesse,
 Somwhat to vncloose / and sette his herte at Ese.

512 he wished to
keep secrets
from the
people,

516

and yet to
please the
king.

519

Ther is of ryght / a greet difference
 Twen a prynces / Royal dignite
 And atwen Comouns / Rude intelligence,
 To whom nat longith / to medle in no degré
 Of konnynges / that shulde be kept secre ;
 ffor to a kynge / famous magnificence,
 And to Clerkys / which haue experiance,

The common
people should
not try to
learn things

523

which belong
only to kings
and clerks.

526 [fol. 13 b.]

Lydgate here
tells of the
mysteries of
nature.530 The three
stones—
Mineral,
Vegetative,

532

It cordith wel / to serche Out scrypture,
 Misteryes hyd / of fowlis, beeste, and tree,
 And of Aungellys / moost sotyl of nature,
 Of mynerall / and fysshis in the see,
 And of stoonyis / Specially of three—
 Oon myneral / Anothir vegetatyff,
 Partyd on foure / to lengthe a mannys lyff.

(77)

Of which I Radde / among othir stoonyis
 Ther was Oon / was Callyd Anymal,
 ffoure Ellementys / wrought Out for the noonys—
 Erthe, Watir, and Eyr / And in Especial
 Ioyned with ffyr / proporeyoun maad Egal ;
 And I dar seyn / breffly, and nat tarye,
 Is noon suych stoon / ffound in the lapydarye.

533

and Animal ;
 the last made
from the 4
elements in
equal propor-
tions.

537

539

I Rad Oonys / in a philisoffre,
 Ageyn ech Syknesse / of valew doth moost Cure ;
 Al the tresour / and gold in Cresus coffre,
 Nor al the stoonyis / that growe be nature,
 Wrought by Craft / or forgid by picture,

540 It will cure
sickness of
all kinds.

PHILOSOPHERS.

544

lapis et non lapis / stoon of grettest fame,
Aristotiles / gaf it the same name.

546

(79)

[fol. 14 a.] And for I haue / but litel Rad or seyn,
The transla-
tor's inca-
pacity To wryte or medle / of so hih materys,
ffor presumpcyoun / somme wolde haue disdeyn
To be so boold / or Clymbe in my disirys,
To scale the laddere / above the nyne sperys,
Or medle of Rubyes / that yeve so clear a lyght
On hooly shrynes / in the dirk nyght.

547

551

553

(80)

I was nevir / noon expert Ioweler,
In suych materys / to putte my Sylff in prees
With philisoffres / myn Eyen wer nat Cleer,
Nouthir with plato / nor with Socratees,
Except the Prynée / Aristotilees,
Of philisoffres / to Alisaundre kyng
Wrot of this stoon / the merveylle in¹ werkynge,

554

558

560

(81)

In prevy wyse / lych to his Ententys,
Secretys hyd / Cloos in philosophie ;
first departyng / of the foure Ellementys,
And aftirward / as he doth speccffye
Euerych of hem / for to Recteffye ;
And aftir this / lyk his Oppynyoun,
Off this foure / make a Coniuncocyoun.

561

565

567

(82)

[fol. 14 b.] And² In suych wyse / performe vp this stoon,
Seen in the Ioynyng / ther be noon Outrage ;
But the fals Erryng / hath fonnyd many Oon,
And brought hem aftir / in ful greet Rerage,
By expensys / and Outragious Costage ;
ffor lak of brayn / they wern maad so wood
Thyng to be-gynne / which they nat vndirstood.

568

572

574

(83)

ffor he that lyst / put in experiance,
fforboode Secrees / I holde hym but a fool,
lyk hym that temptith / of wylful neelgence,

575

What ex-
penses are
incurred by
the ignorant
in their
search for
the stone;

¹ ‘in al’ MS.² Not in MS.

To stonde vp ryght / On a thre foot stool,	
Or sparyth a stewe / and fyssheth a bareyn pool :	579
When al is doon / he get noon othir grace,	
Men wyl scorne hym / and mokke his foltyssh fface.	581 and what reward they obtain.
(84)	
It is no Craft / poore men tassaye,	582
It Causith Coffres / and Chestys to be bare,	
Marryth wyttes / and braynes doth Affraye ;	
Yit be wryting / this book doth declare,	
And be Resouns / lyst nat for to spare,	586
With goldeyn Resouns / in taast moost lykerous,	
Thyng per ignotum / prevyd per ignocius.	588
(85)	
Title of this book / labor philosophorum,	589 [fol. 15 a.]
Namyd also / de Regimine principum,	
Of philisoffres / secreta secretorum,	
Tresour compyled / omnium virtutum,	
Rewle directorye / set up in a somme, ¹	593
As Complexioun / in helthe and syknesse,	
Dispose them sylff / to mornyng or to gladnesse.	595
(86)	
The which book / direct to the kyng	596
Alisaundre / bothe in werre and pees,	
lyk his Request / and Royal Comaudyng,	
fful A-Complysshed / by Aristotiles,	
ffeble for Age / and inpotent douteles,	600
Hool of Corage / and trewe in his entent,	
Tobeye his byddyng / this book he to hym sent.	602
To telle of hym the Genealogie which translated this book.	
(87)	
H E that first / this labour vndirtook,	603
Was Callyd Iohn / And of nacyoun	
A spaynol born / which began this book,	
Of euery tounge / And euery Regioun ;	
he was expert / as maad is mencioune,	607
To speke ther language / myn Auctour tellith thus,	
And Callyd sone / of Oon patricius.	609 son of Pa- tricius,

¹ MS. 'sonne.'

(88)

[fol. 15 b.] Trewe expert / and diligent to konne,
 mong philisoffres / put ay hym Sylff in prees, 610
 who came to
the Oracle of
the Sun, built
by Aescula-
pius,
 Cam to Oraculum / Callyd of the sonne,
 A place bylt / by Esculapides,
 Wheer tabyde / his Restyng place he chees,
 Thoughte he wolde / for a sesoun tarye,
 and found a
hermit there;
 Cause that he fond / A persone solitarye. 614
 616

(89)

Dempte he was brought / thedir by myracle, 617
 and after
much en-
tretry was
taught,
 In lowly wyse / besought hym On his kne
 To vouchesauf / to shewe in that Oracle
 hyd merveylles / which ther wer kept Secre ;
 And of Affeccioun / and gracious pite, 621
 I ffond hym goodly / and benigne of Cheer,
 My Requestys / at leyser for to heer. 623

(90)

And whanne I hadde / with oute more Obstacle, 624
 and given
this book of
Secrets,
 Seyn ther thynges / with Secrees delitable,
 That wer divyne / and Cloos in that Oracle,
 It was a paradys / verray incomparable :
 And for this philisoffre / was so mercyable 628
 Towardys me / and shewyd no dysdeyn,
 Thankyng my maister / Retournyng hoom ageyn. 630

(91)

Aftir this labour / I gan dispoose me 631
 [fol. 16 a.] which he
translated
from Greek
through
Syriac into
Arabic.
 To procede / on this translacyoun,
 Out of greek toungue / and language Chalde,
 To Arabyk afor / of hool entencyoun,
 That I myght / for short conclusyoun, 635
 lyk my desir / tacomplysshe and confoorme,
 This pistil to wryte / vndir this same foorme. 637

Here is the Epistil of the translator.

(92)

IN the name of Arystotiles 638
 Wel avysed / A processe to provide ;
 In his exskus / he was nat Rekkelees,

But Inpotent / for to goon or Ryde,
 And Allegyng / on the tothir syde,
 The kynges lettres / he wel vndirstood,
 Which for to Obeye / herte and wyl wer good.

642 Aristotle, unable to come to the king, sends him a letter of advice,
 644

(93)

Yif inpotence / of his vnwellyd age,
 In his desirs / put hym nat abak,
 To goon or Ryde / to lettyn his passage,
 Hool in his wyl / ther was nevir lak,
 Though his heer / was tournyd whyte fro blak ;
 Besought hym lowly / of his Royal grace,
 To take a leyser / competent and space,

645

649

651 excusing himself,

(94)

In his exskus / this pistil to vncloose ;
 And first Advertise / in Especial,
 Witt and Corage / and hym Silff dispoose,
 To leve al manerys / that be bestial,
 Vertues to folwe / that been Inperyal ;
 This to seyne / first prudently discerne,
 Twen vice and vertu / his peple to governe.

652 [fol. 16 b.]

656

658 and teaching the arts of kingcraft.

(95)

Off his pistil / a breef Subercyeyoun,
 Set lowly vndir / to god lefft vp his cheer,
 And of hool herte / makyng this Orysoun
 ffor Alysaundre / And this was his preyeer :
 “ God that sit hihest / Above the sterrys clearer,
 Grant first our kyng / tavoyde from hym slouthe,
 A fals stepmodir / And thanne begynne at trouthe.”

659

663 His prayer on Alexander's behalf against sloth,

665 for truth,

(96)

And of thy Counsayl / make hire cheef pryncesse,
 That she may provide / And takyn hede
 With outyn handys / by greet avysesenesse,
 Outhir for favour / or for Old hatrede,
 Chace flatererys / and hem that take mede,
 And suych tounges / of Custom that be double,
 And namely them / that Can sowe trouble.

666

670 against flatterers and double tongues;
 672

(97)

Whysperyng tounges / of taast moost serpentyn,
 Silvir scalyd / whoos mouth is ful of blood,

673 [fol. 17 a.]

Aristotle likens flatterers to serpents and to bees.	Smothe afore folk / to fawnyn and to shyne, And shewe two facys / in Oon hood ; Ther sugre is soote / ther galle doth no good, Alle suych shulde / be voyded from Counsayl : A bee yevith hony / and styngeth with the tayl.	677 679
	(98)	
He advises Alexander to disregard their counsel,	This forseyd peple / togidere to Combyne, Which be froward / of ther Condicioouns, Though that they been / discendid of Oon lyne, Trouthe wyl nat folwe / ther Oppynyounz ; ffor vnto Royal / disposicyounz, As I seyd Erst / Avoyde fro the slouthe, And Cheef of uertues / set in hir place trouthe.	680 684 686
	(99)	
and to listen only to truth.	And to direcete / lyk myn Oppynyoun, Whan thou hast voyded / slouthe and negligence, And trouthe is entryd / with discrecyoun, And Conveyed / to ¹ thy magnificencie, I trust ye shal / yeve hem Audience In myn exskus / which in philisoffye be Callyd ffadir / and in prophecye /	687 691 693
	(100)	
[fol. 17 b.]	Have a spirit / to forn of knowlechyg. In your service / whan I first began, Declaryd mysteryes / of the heavenly kyng, Which excelle Resoun / and wit of man, And how the lord / As I Reherse Can ffor your sake / Sent an Aungel down moo to enspyre / by Revelacyoun.	694 698 700
Aristotle had been visited by an angel,	(101)	
and taken up to heaven, as Greek books show.	As it is / Repoortyd in scripture, In Grekyssh bookys / Above the sterryl hevene, Arystotiles / was Aungelyk of nature, ffadir and ffoundour / of the sciencys sevene, Reyseyd in a pylere / wrought of flyry levene, So hih alofite / be Revelacyoun, Knew heavenly secretys / At his comyng doun.	701 705 707

¹ ‘to hym’ in MS.

(102)

By whoos Counsayl / in Arrabye folk Carpe,
 Haddē of sevēne / Clymatys domynacyoun,
 Of al the world / Emperour and monarke,
 Ynde, Ethiope / and euery nacyoun :
 And greete porrus / be poweer he Cast don,
 Vowes of the pecock / doon be dayes Olde
 wern a-Complysshed / by his knyghtes bolde.

708 Vows on the
peacock of
Alexander's
chivalry.

712

714

[fol. 18 a.]

(103)

Ther be secrees / of materys hih and lowe,
 Hyd in nature / Concelyed and Secre,
 Which Alisaundre / desired for to knowe
 By Aristotiles / a certeyn prevyte
 Nat speeffyyed / Cloos in hym Sylff kept he,
 Which was delayed / Of greet providence,
 Tyl he hym sylff / come to his presence.

715

719

721

(104)

Nnevirtheles / at Ellyconys welle,
 This philisoffre / by fulsom habundaunce,
 Drank grettest plente / which hym lyst nat telle ;
 I mene secretys / moost souereyn of plesaunce,
 Which to discure / or wryte hem in substaunce,
 lyk his desirs / to servyn his entent,
 I shal so doon / he shal be ful content.

Aristotle
discovered
his secrets
under cover
of dark
sayings.

726

728

(105)

By a manere / lyknesse and ffigure,
 Dirk Outward / mysty for to se,
 lyk a thyng / that were above nature,
 As it were seyd / in Enigmate,
 Touchyd a parcel / I mene thus parde
 As vndir Chaaf / is Closyd pure Corn,
 Touchyd somdel / in partie heer-to-forn.

729

733

End of the
prologs.
735**Of foure maner kynges diuers of disposicion.**

[fol. 18 b.]

(106)

THer be kynges / dispoosyd by nature,
 Somme that broyde / on liberallyte,
 And of hool herte / with al ther besy Cure

736 Kings con-
sidered from
the point of
view of their
largesse;

the king who is careful of his reputa- tion for liberality;	Ther studye set / in largesse to be fre, That ther Imperial / magnanymyte Shulde nat be spottyd / in no maner wyse, Towchynge the vice / of foward Coveityse.	740 742
	(107)	
the king generous to himself and his subjects;	The philisoffre / in Ordre doth expresse, That som kyng / to hym sylff is large, And to his sogettys / shewith greet largesse, And som kyng streyght / to take On hym the Charge largely to parte / and haue hym Sylff Skarce ; But ytalyens / Recorde be Wrytyng large on ech party / is vertuous in a kyng.	743 747 749
	(108)	
the king generous to his subjects and not to himself. The Italian opinion;	Aristotiles / writt of them in ynde, They Repoorte / that kyng is gloryous, Which to hym Sylff / is most skars of kynde, And to his sogettys / is large and plentevous ; ¹ Yit they of perce / be Contraryous : But to my doom / that kyng that hath the Charge Is moost Comendid / that is to bothe lage.	750 754 756
	(109) ²	
[fol. 19 a.] the trans- lator's opinion.	I mene as thus / by a dyvisioun Toward hym sylff / kepe his Estat Royal By attemperaunce / and by discreciooun, lyk his sogettys / in Especial, As they disserve / to be liberal, Twen moche and lyte / A mene to devise Of to mekyl / And streight Coveitise.	757 761 763
	(110)	
A difference between pro- digality and municience;	Ther is a maner / straunge difference, ffor lak of Resoun / twen prodigalyte And in a kynges / Royal magnificence, Whan he lyst parte / of liberallite To his sogettys / as they been of degré So Egally / I-holdyn the ballaunce, Ech man contente / with discreet Suffysaunce.	764 768 770

¹ 59 Ar. omits from line 753 to line 759.² Not in 2251 Harl.

(111)

Ther is a mene / peyed in ballaunce
 Atwixen hym / that is a greet wastour
 To kepe a meene / by attemperaunce,
 That ech thyng / be peyed be mesour,
 That foltyssh gruechynge / bryng in noon Errour,
 Considered first / of prynces the poweer,
 And next the merytes / of the labouerer.

771

wasting and

775 grudging.

777

(112)

Concluyng thus / twen good wyl and gruechynge
 Of them that been / feithful of servyse,
 And of anothir / froward and gruechynge,
 That wyl Obeye / in no maneer wyse,
 To folwe the doctryne / and the greet Empryse,
 To putte his body / in pereel / moost mortal,
 And in Iupartyes / that be marcial.

778 [fol. 19 b.]

Consideration must be taken of the merit of the recipient.

782

784

(113)

To alle suych / A prynce of hihe noblesse
 Shal nat spare / his gold / nor his tresour
 To parte with hem / Stuff of his Rychesse,
 Thing Apropryd / to euery Conquerour.
 But yif ffredam / Conduite his labour,
 That liberallyte / his Conquest doo provide,
 At his moost nede / his men wyl nat abyde.

785 To whom to be liberal.

789

The danger of illiberality.

791

(114)

Aristotiles / made a discripcyoun
 fful notable / in his wrytynges,
 Sette a maneer / of divysyoun,
 That ther be / dyuers maneer kynges ;
 Somme be large / in ther departynges
 To bothe tweyne / Seith he is moost good
 That atwen tweyne / trewly yevith his good.

792

796 A king should provide for himself and his subjects.

798

(115)

But he that is / streyght in his kepyng,
 lokith vp his tresour / in his Coffre,
 And lyst nat parte / with no maner thyng
 With his sogettys / nor no good to proffre
 In nede or myscheef / lyst no part to Offre ;

799 [fol. 20 a.]

803 A covetous sparing king.

	I Can nat seyn / his ffredam to Comende, That vnto nouthir / lyst nat to entende.	805
	(116)	
Praises of a munificent king,	A kyng that partyth / suych as god hath sent Be fortune / Or Conquest in bataylle, To his knyghtes / or sowdiours of entent, Suych at moost nede / in trouthe may avaylle, And them Relewith / that be falle in poraylle, What folwith afftir / breffly to termyne, lyght of his noblesse / shal euere encreese & shyne.	806 810 812
	(117)	
	Nature hath set / tweyne extremytees ; ffirst be a maneer / discreet providence, That the stremys / of liberallite	813
and of a wise	Set in good mesour / Refreytes of prudence, Peysed in ballaunce / So that Sapience, Queen of vertues / as lady souereyne, That suych a meene / be set atwen hem tweyne.	817 819
	(118)	
[fol. 20 b.]	ffirst conceyved / and peysed ech Estat, That ther be no / foward transgressyoun Of wylfulness / nor no foward debat, Ech thynge in Ordre / Conveyed by Resoun That mesour haue / domynacyoun, As it is ryght / of trouthe and Equite, Twen Avaryce / and prodigalyte.	820 824 826
and prudent one.	(119)	
	And whoo that wyl / breffly in sentence Trewly devyde / vertuous largesse, ffroom hym hath no / polityk Aduertence, Them to governe / of Royal gentillesse, I dar wel seyn / breffly and expresse, Of good Repoort / shortly determyne his sonne of vertues / thorugh the world shal shyne	827 831 833
His glory shall shine	(120)	
without eclipse or detraction.	With oute Eclypsyng / of Ony mystes blake Or fals Repoort / of ony dirk shours, ¹ Or foward tounges / that noyse or sclaundre make,	834

¹ 59 Ar. and Harl. 2251 omit from line 835 to line 841.

To medle netly / with soote Roose flours :	838 .
laureer Crownys / be maad for Conquerours	
In tryvmphes / trewly for to deme	
Whoo is moost wourthy / to were a dyadem.	840
(121)	
A kyng dispoosyd / of Royal excellency,	841 [fol. 21 a.]
ffirst to be large / cheefly in thynges tweyne,	
large to hym Sylff / And ffre in his dyspence,	
Twen moche, litel / that wysdam to Ordeyne,	
That discrecyoun / As lady Sovereyne,	845 A discreet king shares his largesse
With Resoun present / At good leyseer tabyde,	
That hasty wyl / medle on nouther syde ;	847
(122)	
Streyght to hym Sylff / in suych maneir wyse,	848
Aforn Considered / his magnanymyte,	
That Royal ffre dam / dispoose So the Assyse	
Toward his liges / that suych Repoort may be,	
To kepe the ffraunchyse / of liberallyte,	852
Twen his noblesse / and his liges bothe,	
In so good meene / that nouther of hem be wrothe.	854 between the noblesse and his subjects.
(123)	
They of ytallye / in ther Oppynnyoun,	855
Seyn / it was / no vice in a kyng,	
Yif he be large / be distrubucyon	
To them that been / vndir hym levynge ;	
But they of perce / Recorde in ther wryting,	859
He that is large / vnto bothe two,	
ffirst to hym Sylff / and lige men Also.	861
(124)	
But to my doom / and to my ffantasye,	862 [fol. 21 b.]
Seith Aristotiles / that kyng is moost comendable	
That hath largesse / in his Regalye,	
With good meenys / in vertu stonde stable,	
Trewe in his feith / not feynt nor varyable,	866
Twen Avarycy / of trouthe and Equite,	
The vice avoyding / of prodigalite.	868
(125)	
Breffly the vertu / of Royal hih largesse,	
Set in A meene / of prudent governaunce,	869 Aristotle commands the mean between avarice and prodigality.

How largesse should be apportioned.	That ther be nouther / skarsete nor excesse, But a ryght Rewle / of Attemperaunce ; So that mesour / weye the ballaunce, To Recompense / of Equite and Ryght, lyk ther merytes / to euery maneer wyght.	873 875
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(126)

The evils arising from flatterers.	Atwen trouthe / And forgyd fflaterye Ther is a straunge / vnkouth difference, Contraryous poysoun / I dar wel certeffye, To alle Estatys / of Royal excellence : Wheer double menyng / hath ony existence, Ther growth frawde / And Covert fals poysoun, And sugryd galle / honyed with Collusyoun.	876 880 882
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(127)

[fol. 22 a.]	Off Prynees Eerys / they be tabourerys, The tenour Round / And mery goo the bellys ; But with ther touch / they stynge wers than brierys, With hunger, thrust / myd tantalus dyners wellys, fflours of proserpina / fayr and littir smellys : So semblaby / flatererys in Apparence, Be outward sugryd / And galle in existence.	883 887 889
--------------	--	-------------------

(128)

They are worse than briars, the torments of Tantalus, or the flowers of Proserpine.	And he that wyl / be famous in largesse, And haue a name / of liberallyte, lat hym Conceyve / Aform in his noblesse, The discerteys / of hih and lowe degré, Atwen mesour / excesse and skarsete, So departe / by Attemperaunce, That lyk discerteys / Ech man haue Suffysaunce.	890 894 896
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(129)

He should only reward the worthy,	In the partyng / stant Wysdam and fooly, but discreciooun / medle in this matere ; Who yevith his tresour / to them that be wourthy, And them guerdownyth / with glad face and Cheere, As Ryght and Resoun / in tyme doth Reueere In his departyng / As to myn Avys, Suych a kyng / is provident and wys.	897 901 903
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(130)

But whoo departith / his tresour and Rychesse
 To them that been / not wyse nor profitable,
 It is Callyd / A maneere of excesse,
 Which in A kyng / is nat honourable.
 Of prudent partyng / in Corages that be stable,
 Ther folwith Aftir / by Repoort of Wrytyng,
 Greet laude and preys / namely in a kyng.

904 [fol. 22 b.]
 and not the
 unwise;

(131)

To them that falle / in Casuel indigence,
 Be sodeyn Caas / Or in necessytye,
 Or infortunys / froward violence,
 Than it accordith / to Royal dignite,
 To shewe of ffredam / his liberallite :
 Suych a kyng / Advertisyng his Charge,
 Is to hym Sylff / and to his liges large.

911 he should
 help those
 who fall into
 undeserved
 poverty,

(132)

And his lordshippe / And al his Regioun
 Shal encrese / in long felicitye,
 With laude and preys / love and subieccioune,
 As Appartenyth / vnto his dignite,
 To were his Crowne / in long prosperite ;
 I dar afferme / and mak my Sylf wol boold,
 Suych wer Comendid / of philisoffres Oold.

918
 915
 917

(133)

But yif a kyng / Contraryous of sentence,
 partith his tresour / to them that ha no nede,
 Or be nat falle / in Casuel indigence,
 but wylfully / lyst nat taken hede,
 What evir he spent / Cast aforn no drede :
 This folwith therof / his tresour and his Cost,
 With-Oute laude / bothe two ar lost.

925 [fol. 23 a.]
 922
 924

but not those
 who have
 wasted their
 goods

(134)

Suych Oon gladly / wheer he wake or wynke,
 Escapith nat / be vanyte or veynglorye,
 Of poverte / to fallyn in the brynde ;
 The philisoffre / put also in memorye
 Suych fooly waast / get On him-Sylf victorye,

932
 931

through
 vanity or
 carelessness.

936

	And Causith hym / be excessyf dispence, ffolk in daungeir / of foward Indigence.	938
	(135)	
Description of a prodigal.	In his departyng / whoo is inmoderat, This to seyn / whoo is nat mesurable In his Rychesse / but disordinat, Is Callyd prodigus / which is nat honourable, Depopulator / A wastour nat tretable, Which is a name / As be Old wrytyng, Disconvenyent / to euery wourthy kyng.	939 943 945
	(136)	
[fol. 23 b.]	Aristotiles / geyn this Condiciooun, Set a Rewle / to Royal providence, Moost notable / which in Conclusyoun Shal direkte / And Rewle his Clemence In long prospertye / of Royal Reuerence, And good Repoort / which is a thyng divyne, Tressyd as phebus / thorugh al the world to shyne.	946 950 952
	(137)	
Things un- becoming a king.	Ther is A maneer / disconveniencie In Re publica / is hoolde vicious, A kyng to pleyne / vpon Indigence, Outhir in desirs / to been Avaricious, Outhir skars in kepyng / large or Coveytous, Or kepe a meene / twen vertuous plente, Atwen largesse / and prodigalyte.	953 957 959
	(138)	
	It hath be seyn / that Ovir large expence In Regioouns / and many greet Cite, Hath vnwarly / brought in Indigence, Bothe in Estatys / And in the Comounnte ; but hermogenes / of greet Auctoryte,	960 964
Hermogenes' opinion.	Wroote in A somme / pleynly Concluding That the noblesse / of a famous King,	966
	(139)	
[fol. 21 a.]	Vndirstondyng / bresly to Conclude, Was perfeccioun / vp lokkyd in sentence, Signed in a kyng / and the plenitude	967

Of his Royal / Crownyd magnificence, And hym Sylff / to have an Abstinence	971
In his desirs / fro thyng that nat good is, ffrom the tresour / and his liges goodys.	973

How Aristotil declarith to kyng Alisaundre of the stoony.

(140)

T ouchyng the stoon / of philisoffres Old,	974
Of which they make / moost souereyn mencioune,	The philosopher's stone.
But ther is Oon / as Aristotil toold,	
Which alle excellith / in Comparysoun,	
Stoon of stoony / moost souereyn of Renoun ;	978
Towchyng the vertu / of this Ryche thyng,	
Thus he wroot / to the moost souereyn kyng :	980

(141)

O Alisaundre / grettest of dignite,	981
Of al this world / monark and Regent,	
And of al naciouns / hast the souereynte,	
Echoon to Obeye / And been Obedient ;	
And to Conclude / the ffyn of our Entent,	985
Al worldly tresour / breeffly shet in Oon,	
Is declaryd / in vertu of this stoon.	987

(142)

Thou must first / Conceyven in substaunce,	988
by A maneir / vnkouth divysioun,	[fol. 24 b.]
Watir from Eyr / by a dysseveraunce, ¹	
And ffyr froom Eyr / ² by a departysoun, ²	
Echoon preservyd / ffrom Corruciooun,	992
As philisoffres / Aforn haue Speceffyed,	
Which by Resoun / may nat be denied.	994

(143)

Watir from Eyr / departyd prudently,	995
Eyr ffrom ffyr / And ffyr from Erthe doun,	and all three carefully purified.
The Craft conceyved / devyded trewly,	
With Outyn Errour / or decepcyoun :	
Pure euery Ellement / in his Complexioun,	999
As it partenyth / pleynly to his part,	
As is Remembryd / perfightly in this Art /	1001

¹ 'deperete' in MS.²—² blank in MS.

The elements
Water and
Fire must be
separated
from Air,

(144)

The colour
of the stone
is Citron for
gold making,
white for
silver mak-
ing.
[fol. 25 a.]

This stoon of Colour / is Sumtyme Cytrynade 1002
 lyk the sonne / stremyd in his kynde,
 Gold tressyd / makith hertys ful glade,
 With moor tresour / than hath the kyng of ynde,
 Of precious stoonys / wrought in ther dew kynde : 1006
 The Citren Colour / for the sonne bryght,
 Whyte for the moone / that shyneth al the nyght. 1008

(145)

Philip of
Paris wrote
of the purifi-
cation of the
elements.

This philisoffre / brought forth in parys 1009
 Which of this stoonys / wroot fully the nature,
 Al the divisyoun / set by greet Avys,
 And ther vpon / did his besy Cure,
 That the perfeccioun / longe shulde endure 1013
 lyk thentent / of Aristotiles sonde,
 Which noon but he / Cowde wel brynge on honde. 1015

(146)

ffor though the matere / Opynly nat toold 1016
 Of this stoonys / what philisoffres mente,
 Aristotiles / that was expert and Oold,
 And he of parys / that forth this present sent,
 And in al his beste / feithful trewe entent, 1020
 With circumstaunces / of Arrabye, ynde, and perce,
 Towchyngh the stoonys / that Clerkys Can Reherse ; 1022

(147)

Hermogenes
was the tutor
of Philip,
and taught
him all the
virtues of
stones.

Hermogines / hadde hym Sylff Alloone, 1023
 With seyd Phelip / that with hym was Secree,
 knewh the vertu / of euery prevy stoone,
 As they were / dispoosyd of degree,
 ffrom hym was hyd / noon vnkouth previtie ; 1027
 This hermogenes / and he / knewh euery thyng
 Of alle suych uertues / as longe to a kyng. 1029

[fol. 25 b.] how kyng Alisaundre must prudently Aforne conceyve in his
providence.

(148)

A kyng must
not run into

TO eschewyn / alle excessys prudently, 1030
 And specially / al froward Outragious largesse,
 Avaryce and / gadering frowardly,

Wheer trouthe and ryght / have an enteresse. ffor he that wastith / and spendith by excesse The grete goodys / and pocessyoouns, Wheer he hath lordshippe / and domynaciouns.	1034	excess of liberality,
(149)		
A Rewle groundid / On discreciooun Geyn Appetites / that be bestial, Oonly Conveyed / And brydlyd by Resoun To withstande lustys / that be Carnal, Geyn Avaryce / in Especial ; ffor Coveitise / with desir of Rychesse, Doth in a kyng / Avaryce Represse.	1036	
(150) ¹		
Which Causith first / in his Regalye Wilful vntrouthe / by fals presumpcioun, By extort poweer / groundid On Robberyre Geyn goddys lawe / wilful destruccioun In al his werkys / for short conclusyoun, To procede / by Recoord of scrypture, In prosperite / shal nat longe endure.	1041	especially of avarice,
	1043	
	1044	which causes many harm- ful things.
	1048	
	1050	
how witt of Sapience or of discreciooun may be parceyvid in a kyng or a prynce.²		
(151)		
F Irst that the fame / of Royal Sapience, So that Repoort / of his notable ffame Be voyde of vices / that Cleer intelligence In his Empyre / be cleer from al diffame, That no Repoort / blott not his name, Nor no fals Counsayl / of folkys that be double The Cleer shyning / of his good name trouble.	1051 [fol. 26 a.]	
(152)		
This is to seyn / that he be quiete & peysyble, Sogettys to kepe / hem from divysioun, And nat lyghtly / to be Credyble To talys / that make discenciooun. ffor wheer pees Regnyth / is al perfecciooun.	1055	He bears a good name among his subjects;
	1057	
	1058	is peaceable,
	1062	
Kepith sogettys / as they shulde be, ffroom alle stryves / quiete and vnite.	1064	and keeps down inter- nal strife.

¹ Omit Sl. 2027.

² In margin of MS.

how a kyng shuld be Religious.

(153)

A kyng also / shulde been of lyff,
by good exaunple / Sad and Religious,

1065

He should be
merciful,
yet just;

Merciable / and kepe hym out of stryff,
And in his doomys / nat been to Rygerous,
Chastyse alle / that be vicious,
Namely, alle / that be founde shrewys
And Contrarye / vnto good thewys.

1069

1071

(154)

[fol. 26 b.]
and especially
put down
heretics and
enemies of
holy church,

Off ful purpos / hooly for to werche
To Chastice hem / of Equite and Right,
That been Enmyes / vnto hooly Cherche,
On heretiques / for to preve his myght ;
And yif ther be / Ony maner wyght,
Hardy in dede / of presumpcioun,
To ffende his lawes / haue dewe Correcciooun.

1072

and bold
lawbreakers.

1076

1078

how a kyng shulde be arrayed lych his Estat.

(155)

TO a kynge / Royal mageste,
Array which is / Ryche and honourable,
pertinent / to his dignite,

1079

A king's
demeanour
and presence.

Sad of his Cheer / in his demenyng stable,
And of his woord / nat feynt nor varyable ;
Also of his behest / trusty and ek trewe,
Sad as a Saphir / and alwey of Oon hewe.

1083

1085

how this vertu Chastite apperteyneth wel in a kyng.

(156)

Noble prince / Considere in thy Estat Royal
how this vertu / Callyd Chastite,

1086

Is a vertu / and in Especial

With abstinence / from al dishoneste ;

And greet Recours / of flemynnyte

1090

pallith of prynces / the virtuous Corage,

And Or ther tyme / makith hem falle in Age.

1092

The evils of
lechery in a
king.

how it longith to a kyng oonys in the yeer to shewe hym
in his Estat Royal.

[fol. 27 a.]

(157)

A fftir the Custom / of Royal excellence,
And the vsage / Ek of Rome toun,
kynges ar wont / in ther magnificence,
To shewe ther noblesse / and ther hihe Renoun,
Ther lordshippe / and domynacyoun
To kepe ther Sogettys / verrayly in dede,
Vndir a yerde / atwix love and drede.

1093 The Romans
teach that a
king should
be seen in
full state by
his people,

1097

1099

(158)

So that love / haue a prerogatyff
To be preferryd / Suych as haue poweer
To shewe hem Sylff / duryng al ther lyff
Of discreciooun / avoydyng al daungeer ;
This to seyn / ech estat / in his maueer
Shal dewly / with euery Circumstaunce,
As they ar bounde / doon ther Observaunce.

1100 to retain
their love
and fear.

1104

1106

Of his dewe observaunce that longith to a kyng.¹

(159)

A fftir his lawes / his statutys to Obeye.
Peyne of deth / no wyght be Contrarye,
What he Comaundeth / his byddyng to with-seye ;
ffor what euere / from his precept vарьe,
Or On his byddyng / be slouhe or lyst nat tarye,
Ther is no more / vpon that partye
but lyff and deth / stonde in Iupartye.

1107 His laws
must be
implicitly
obeyed,

1111

1113

(160)

Whoo so euere / of presumcioun,
Dar attempte / On ony maner syde
The kynges Ryght / in his Oppynyoun
To interupte / of malyce or of prude,
And ther-vpon / presvme tabyde,
To with-stonde / the kynges Royal myght,
Or ony thyng / that longith to his Ryght.

1114 [fol. 27 b.]

and his rights
maintained.

1118

1120

¹ Before (160) in MS.

how solace and disport longith to a kyng.

(161)

He should entertain himself with music and shews.

And that it longith / also to a kyng, 1121
 With Instrumentys / of heavenly Armonye,
 ffor his dispoort / prynces Abydyng
 fful solempnely / with divers menstralcye,
 To Recounfoorte / and glade his Regallye 1125
 And Comownerys / with entieer diligence,
 With Ryght hool herte / Reioysshe his presence. 1127

What appartenyth also to his glorye.

(162)

He should keep about him a splendid court.

TO his noblesse / & his singuler glorye, 1128
 To haue aboute hym / many a wourthy knyght
 ffor Chevalrye / Conservith the memorye,
 And the sonne / alweye to shyne bryght,
 That it shal nat / Eclypsen of his lyght; 1132
 But thorugh the world / bothe in lengthe & brede,
 ^ ffyry pliebus / bothe shyne and sprede. 1134

[fol. 28 a.]

The Similitude of a Kyng.

(163)

IN four thynges / must considred be 1135
 Toward god / his Obedience,
 And to the peple / his liberallyte
 As they disserve / with dewe Reuerence
 The kyng taquite / in his magnificeence. 1139
 As his sogettys / be goodly to hym seyn,
 Lyk ther decertys / he quyte so Ageyn. 1141

how a kyng shulde be gouernyd in al maner of wedrys.

(164)

For herthe / holsom be the Reynes, 1142
 It Causith flours / fresshly for to sprede,
 And makith medwys / And Agreeable pleynes
 To shewe ther bewte / bothe in lengthe and brede
 And Ovir moore / Whoo that takith hede, 1146
 With Oute moysture / and cherysshing of the Reyn,
 In his bewte / Comyth nouthir / flour nor greyn. 1148

Of his deare offeance
that longith to a kyng

Hoo so vnde of presumpcion
Dav attempte, On ony man syde
the kynges kyngt, in his oppymont
to interupte, of malice or of pryde
and ther upon, presomme tabydes
to wch stonde, the kynges Royal myght
On ony thyng, that longith to his kyngt,
hew solace and disport, longith to a kyng

And that it longith also to a kyng
With qvernmentys of hevenly armes
ffor his disport, prynce a bydyng,
fful ffoliwyng, with swete mansualcys
to conforte, and glade his Royalty
and comoditys, with entide diligence
With kyngt hew herte, veroyss his psona
What appartenyth, also to his glorie,

O his noblesse, & his singular glorie
do hand a boute hym many a worthy kyngt
ffor chivalry, constreynth the memorys
And the same alway to hym bryngt
that it shal nat chyson, of his kyngt
But thourgh the wrold, both in lengthe & brode
As ffre y pheone, both hym and frende.

(165)

By a maner / Iust Similitude,	1149	The king's grace should be like the rain of heaven.
As Reyn counferteth / euery Erbe and tree braunchys a-loffe / pleynly to conclude,		
So shulde a kyng / of his benignite		
Shewe hym gracyous / to hihe and lowe degré,	1153	
That euery wyght / with dewe Reuerence		
Shulde with glad cheer / parte from his presence.	1155	

how a kyng shuld be mercyable.

(166)

A kyng Also / in his Estat notable,	1156	[fol. 23 b.]
To his sogettys / of hih and lowh degré,		
Shulde be gracious / and merciable,		
leve Rancour / and haue on hem pite ;		
preserve mercy / Considre also and se	1160	
That mercy is vertuous / in his Trone,		
Crownyd with gold / moost singuleer allone.	1162	

It longith to a kyng specially to kepe his promys.

(167)

A kynges promys / shulde be Iust & stable,	1163	
As a Centre / stonde in O degré,		
Nat Chaunge lightly / nor be varyable,		
And be-war / of mutabylite.		
Woord of a kyng / mvt stonde in O degré ;	1167	
What that euere / that a prynce seith,		
The Conclusyoun / dependith vpon feith.	1169	

how stodye & clergye shuld be promotyd in a kyngdome.

(168)

As the sonne / shewith in his guyse	1170	
Mong smale sterrys / with his bemys bryght,		
Ryght so in / the same maner wyse,		The praise of a University
An vniuersite / shewith Out his lyght		
In a kyngdom / As it shulde be of ryght,	1174	
And by the prynce / have dewly favour,		
So Clergye beryth / a-wey the fflour /	1176	and of Clergy.

(169)

[fol. 29 a.] Wheer is Clergye / ther is philosophye, 1177
 Clergy promote philosophy and trade.
 Marchaundysy / plente and Rychesse,
 prudent Counsayl / diffence of Chevalrye.
 In ech Estat / Wysdam, gentillesse,
 Curtesye, ffrede / and prowesse ; 1181
 And as the kyng / tencrese his name,
 His peple wyl folwe / and gladly doo the same. 1183

how a kyng hovith to haue a leche to kepe his body.¹

(170)

The king's leech must be a good astronomer
 as Cyprian was,
 who knew the four qualities, and all the changes of nature.

FOr helthe of body / the kyng of hool entent 1184
 Must haue lyk / to his desir
 Suyeh Oon / as knoweth the firmament,
 And is expert / A good Astronomeer,
 Which that knoweth / sesouns of the yeer ; 1188
 As in his tyme / was Oold Cypryan,
 A philisoffre / and an expert man. 1190

(171)

He knewh the Cours / of planetys & disposiciooun, 1191
 Of moyst and drye / both of heete & Coold,
 Chaung of the yeer / And Revolueyoun.
 ffor in which thyng / he was expert and boold :
 Of the Cours of planetys / manyfoold, 1195
 And of Elementys / the Revolucioouns,
 Chaung of tymes / and Complexioun.

(172)

[fol. 29 b.] And specially / in Astronomye 1198
 He must point out times for sleeping and waking,
 and restrain the king's appetites.
 knowe the tyme / whan he shal slepe or wake,
 vndir a Rewle / of philosophye,
 In no wyse / that he noon excesse make.
 He myt also / Al surfeetys ek forsake ; 1202
 ffor Ony lust / of froward Appetyght,
 Counseyl of lechys / to modefyle his delyght. 1204

(173)

The virtues of the planets—
 Saturn, Mars, the Sun, Mercury,

Satourn is Slouhe / mars maleneolyous, 1205
 And phebus Causith / dysposyng to gladnesse,
 In Rethoryk / helpith mercuryvs,

ffor in the moone / is no stabylnesse.
 ffortune braydeth / ay On doubylnesse,
 And sith a kyng / vpon ech partie
 Stant vpon Chaunges / ful hard hem to guye.

and the
Moon.
1209

1211

how a kyng shuld be gouernyd in Astronomye.

(174)

A Stronomerys / that knowe previtees,
 helthe of body / discrasyng of syknesse,
 dyuers Causes / of Infirmytees,
 Wherof ffeuerys / doo so greet distresse,
 Achys, gowtes / of drynkes greet excesse :
 And Out of tyme / be war of long wacchynge,
 Which to the helthe / is contrarye to a kyng.

1212 Astronomy
as a means of
diagnosis.

1216

1218

Next folowith the vtilite of the helthe of a kyng.

(175)

O Alisaundre / lych as providence
 Of suych as been / expert lechys,
 Suych as been prevyd / by experiance,
 And prevyd Auctours / as the phesyk techys,
 Truste On the dede / And nat in gay spechys ;
 Woord is but wynd / leff woord and tak the dede,
 Thyng wel expert / disservith wel his mede.

1219 [fol. 30 a.]
 Trust to
doctors
proved by
experience.

1223

1225

**how mechil a-vayl is comprehendid in the diligence of a
good leche.**

(176)

A good leche / expert in A kyng
 ffor diligent / Conservaciouns,
 A kynges helthe / be wrought in al thyng,
 So that in qualyte / be founde noon Erryng
 Nor hyndre his Appetyght / in mete nor drynk ;
 Nor be discrasyd / to hyndre his Appetyght,
 Wherof nature / hath Contraryous delyght.

1226 The results
of having a
good leech..

1230

1232

And O Rewle / specially shal I the teche,
 Towchynge the tyme / And hour of his dyete,
 So he nat wante / the presence of his leche :

1233

The time of
eating.

To his Complexioun / as it is moost meete,

Tyme set Atwen / Coold and heete,

1237

With this Reward / by Resoun to expresse,

By good avys / that he doo noon excesse.

1239

[fol. 30 b.] **A special Epistil to the Singuleer helthe of a prynce.**

(178)

NAturel philisoffres / assentyd alle in Oon,

1240

Seyn that a man / is maad of iiiij. humours,

None of the
four humours
of man's
body should
be in excess.

And they Assentyn / in wryting euerychoon

Afftyr the wedyr / Reynes, haylles, and shours,

planetys a-loffe / and the heavenly tours.

1244

Affir they sette / in the hevene a governaunce

In Erthe folwyth / of helthe Attemperaunce.

1246

(179)

Of mekil excesse / folwyth Corrupeicoun,

1247

Excesse of travaylle / Causith febylnesse.

Thought sorwe / be greet Occasyoun,

To engendre / greet Syknesse,

And puttith folk / in foward distresse,

1251

That vndigestion / with Oute Remedye,

Causith ofte sithe / by processe that they deye.

1253

To conserve hele aftir a mannys Complexion.

(180)

Afftir drynesse / and humydite,

1254

And Chaungyng also / of Complexiouns,

Of Etyng, drynkyng / wheer as necessyte

Requeruth his tyme / and yif purgaeyouns

Be necessarye / Afftir the sesouns

1258

Solve flewm / brennyng or moysture,

To kepe a mene / A leche myt doon his Cure.

1260

[fol. 31 a.] **how a kyng must take keep whan he shal reste and whan
he shal sleep.**

(181)

SLeep is noryce / of digestioun,

1261

Yiff it be take / in attemperaunce,

Yif slogardye / yive Ony occasioun,

Causith hevynesse / slouthe or disturbance Put a man Out / of good governaunce, Be war of wach / kepe also the date, To kepe a mesour / of Etyng and drynkyng late.	1265	Too much sleep is harmful.
	1267	
how a leche shal gouerne a prynce slepyng & wakyng.		
	(182)	
Y If thou wilt been hool / & kepe þe fro syknesse, And Resiste / the strook of pestilence, look thou be glad / and voyde al hevynesse ; ffleen wykked Eyerys / eschewe the presence Of enfect placys / Causyng the violence ; drynk good wyn / and holsum metys take, Walke in Clene Eyr / eschewe mystes blake.	1268	
	1272	Rules for good health.
	1274	
	(183)	
And yf so be / lechys do the faylle, Than take good heed / and vse thynges thre, Temperat dyete / and temperat travaylle, Nat malencolyous / for noon Adversite, Meke in al trouble / glad in poverte, Ryche with litel / content with suffysaunce ; Yif phesyk lakke / make this thy gouernaunce.	1275	Even in the absence of leeches,
	1279	
	1281	
	(184)	
Afftir mete be-war / make no long sleep, Heed, foot, and stomak / preserve hem ay fro Coold. Be nat to pensyf / of thought take no keep, Affter thy Rente / mayntene thyn housoold ; Suffre in tyme / and in thy ryglit be boold, Swere noon Othys / no man to be-gyle, ffor worldly Ioye / lastith here but a whyle.	1282	[fol. 31 b.]
	1286	
	1288	
	(185)	
Thus in two thynges / stondith al weltlie Of soule and boody / whoo so lyst hem sewe ; Moderat ffoode / yevith to man his helthe, And al surffetys / doth from hym remewe, And Charyte / to the sowle is dewe. Wherfore this dyete / O Alisaundre, kyng ! To alle indifferent / is Rychest thyng.	1289	health of body and soul consists in diet and charity.
	1293	
	1295	

Of the four sesouns of ye yeer I gynne at veer.

(186)

*Spring
described.* **W**hat tyme the sesoun / is Comyng of the yeer, 1296
 The hevenly bawme / Ascendyng from the Roote,
 The ffresh Sesoun / of lusty grene veer,
 Which quyketh Corages / and doth hertys boote,
 Whan Rounde buddys / appere on braunchys soote, 1300
 The growyng tyme / and the yong sonne ;
 I mene the sesoun / whan veer is be gonue. 1302

(187)

[fol. 32 a.] And bright phebus / Entryth the Rammys hed, 1303
 And begyuneth / Ascendyn in his spere,
 Whan the Crowne / of Alceste whyte and Red,
 Aurora passyd / ful freshly doth Appere ;
 ffor Ioye of which / with hevenly nootys clere, 1307
 The bryddys syngen / in ther Armonye,
 Salwe that sesoun / with sugryd mellodye. 1309

(188)

*The qualities
of spring.* Twen hoot and moyst / this veer is temperat, 1310
 Havynge his moysture / of Wyntres sharp shours,
 Of somyr folwyng / to filora consecrat,
 Hath moderat heete / be Recoord of Auctours ;
 The sesoun Ordeyned / taraye with newe Clours, 1314
 As gardeyns Erbys / and to sowe seedys,
 And the lusty Silvir dewh / in the grene meedys. 1316

(189)

Entryng this sesoun / wyntir doth leve take, 1317
 ffrostys departyd / and molte with the sonne,
 And euery ffoul / Chosen hath his make,
 And nptyngalys / for Ioye her song hath be gonue ;
 Yonge Rabbettys / be to ther Claperys Ronne, 1321
 And the Cokkow / that in Wyntir dare
 In euery lay to synge / she lyst nat for to spare. 1323

(190)

[fol. 32 b.] Lovers of Custom / do this sesoun preyse, 1324
*The lovers'
mannor.* And yonge folkys / flouryng in tendir Age,
 Erly a morwen / Tytan makith hem Aryse ;

So Can nature / prykke them in ther Corage,
 Walkyng by Ryvaylles / holdyng ther passage
 On plesaunt hylles / so holsom is the Ayr,
 Havynge great Ioye / the wedir is so ffayr.

1328

(191)

Wherfore Alisaundir / whoo so take hede,
 And lyst consydre / by good Avisement,
 Of our yong Age / Accounte we must in dede
 How that we hau / dyspendid ou[r] talent,
 Outhir lyk foolys / or lyk folkys prudent,
 To vs commytted / whyl we haue been here,
 To for the Iuge / whan we shal appere.

1331 The moral drawn.

1335

1337

Next than folowith the sesoun Callid Estas.

(192)¹

Now veer is past / with al his grene levys,
 Apryll and May / with hire sharp shours,
 The silver dewh / in woodys and in grevys,
 hath spred his bawme / On bankys & on clours ;
 And next folwyth Estas / with his somyr flours,
 As seith thes clerkys / by discrypcion,
 Is hoot and drye / of Complexioun.

1338

1342 The qualities of summer.

1344

(193)²

This tyme gynneth / soone vpon Barnabe :
 Iune, Iule, August / lastith this sesoun,
 Endith in Septembre / the sonne in Virgine
 Hoot and drye / of disposicyoun,
 And Coleryk / of Complexioun,
 As is Remembryd / of Auctours Olde,
 Endith with Bertylmew / with his dewys colde.

1345 [fol. 33 a.]

Summer lasts from St. Barnabas till St. Bartholomew.

1349

1351

(194)

Ffyre, Colour, Estas / and Juventus Age,
 To-gidre Accorde / in heete and drynesse,
 And Coleryk men / Citryn of visage,
 Rough, slyh, and Angry / Suñe haue gret hardynesse
 Off growing slaundre³ / fumous of hastyness,

1352 Comparison of Youth and Summer.

Summer and the choleric humour.

1356

¹ Omitted in Harl. 4826, 14408, Ar. 59, Sl. 2027, Harl. 2251, Lansd. 285.

² Omitted Ar. 59, Harl. 2251.

³ slendre in MS.

	With smoke and ffyr / hane greet Accordaunce, ffuryous of Ire / froward of dalyaunce.	1358
	(195) ¹	
	In this sesoun / Rypith frut and Corn, A tyme ful notable / be Comendacyoun, This tyme of yeer / Baptist Iohn was born, Petir & Poule / suffryd passyoun, And petrys cheynes ² / wer brooke in prysoun ; The feeste therof / Callyd lammesesse, And the translacyoun of Thomas / martyrd in Crystemasse.	1359 1363
The holydays in Summer.		
	(196)	
[fol. 33 b.]	Been at mydsoomyr / bryng hoony to ther hyvys, The lyllyes whyte / Abrood ther levys sprede, Beestys pasture / and shade hem vndir levys , Ageyn the sonne / gras deyeth in the mede, Chapelettys be maad / of Roosys whyte and Rede,	1366 1370
Summer scenery.	And euery thyng / drawith to his Rypyng, As it faryth be man / in his Age growyng.	1372
	(197)	
Summer fruit and vege- tables.	Strawberyes, Cheryes / in gardeynes men may se Benys Rype / and peseccoddyss grene, Ageyn heetys / whan men distempryd be ffolkys gadre purslane / and letuse that be Clene. This sesoun fflores / that is of fflores quene,	1373 1377
	Hire ffressh motlees / she tournyth now Citryne, The vertu of herbys / doth doun ageyn declyne.	1379
	(198)	
The moral.	In this processe / it nedith not to tarye, But Oonly to god / Set thyn Inward entent, O Alisaundre / herte and thought nat varye, But thank the lord / of what thing / that he sent, Povert or Rychesse / ther-with to be content ; As god disposith / ther in to haue plesaunce, As Oon in god / and god thy Suffysaunce.	1380 1384 1386
	(199)	
[fol. 34 a.]	ffor by the sentence / of Seyntes and of clerkys, Of thy discertys / afftir the Rekenyng,	1387

¹ Omitted in 14408, Ar. 59, Sl. 2027, Harl. 2251, Lansd. 285.

² 'keyes' in MS.

And lyk the ffrutys / of thy good werkys,
 Thou shalt be guerdowndy / this soth and no lesyng,
 With pees Eternal / last at thyn Endyng,
 With Cryst to Regne / in the hevenly consistorye,
 Whan thou by tryvmphe / hast of thy foon victorye. 1393

Each shall
receive the
fruit of his
works.

Thanne folowith after the Thridde sesoun callid Autumpne.

(200)

This tyme of Custom / set folkys in besynesse. 1394
 Ech tydy man / yevith him to travaylle,
 To Repe and mowe / and exclude ydelnesse,
 No man sparyd / and husbondys wyl not faylle
 To ryse vp erly / And calle vp the porayle, 1398
 Blowe ther hornys / or the larke synge,
 And Stuff ther grangys / with Corn þt they hom brynge.

Harvest time.

(201)

The tyme by processe / voydeth the feeld of greyn, 1401
 Takith awey / from braunchys ther swetnesse,
 Causeth the trees / of frute to be bareyn,
 The levysalle / the wynd abrood hem dresse,
 The day, the nyght / bothe of Oon gretnesse, 1405
 The sonne in libra / Egal be ballawnce,
 As is the wyl / of goddys Ordynaunce. 1407

Autumn
scenery.

(202)

[fol. 34 b.]
 This sesoun is dredfull / and distemperat, 1408
 disposed to feverys / thorugh ayr of pestilence,
 Offte Chaungyng / and seedl in Oon estat,
 Peryllous for syknesse / and with violence ;
 Off trouble humours / doth folk ful greet offence, 1412
 ffor flewme this tyme / hath domynacioun ;
 Be-war of syknesse / that gynneth in that sesoun. 1414

Autumn is
dangerous for
sick people.

(203)

Erthe, Autumpnus / and Age accordyn in Oon 1415 Comparison
 Slough, malencolye / spatlyng euere Among,
 Dul Courbyd downward / whan myght & lust is goon ;
 fful of Ire / though he be not strong,
 Soone mevyd / wheer it be right or wrong : 1419
 And thus senectus / with Autumpne doth accorde,
 He and this sesoun / drawe bothe be O corde. 1421

(204)¹

Autumpne takith / his leve of seynt Clement, 1422
 The tyme dyuerse / and wondir varyable,
 With strange passions / sodeynly men schent,
 be seknessys / which be unkurable ;
 And for this sesoun / is unkouth & unstable, 1426
 With sodeyn Chaunges / and complexyouns to greve,
 Therfore in novembre / he takith his leve. 1428

(205)

Wherfore considre / in thyn Estat Royal, 1429
 Take the moralite / of Autumpne the sesoun,
 how it is appropryd / and in Especial
 to the thrydde age / and the complexioun
 Off the and me / for short conclusyoun. 1433
 Wherfore, O Alysaundre / haue in remembraunce,
 Peyse euery thyng / and kepe the in good gouernaunce.

[fol. 35 a.] The fourthe determinacioun of the foure sesouns of the yeer.

(206)

A fftir hervest / whan men thresshe shevys, 1436
 Sowyn white / gadre wyntre frute in gardynes,
 And somyr trees / be bareyn of ther levys,
 Men putte in Celerys / Cowche newe wynes ;
 must lesyth his name / toward seint martynes 1440
 muryly drounke / whan it is through ffyn,
 And lastith tyl / the sesoun / of Seint Martyn. 1442

(207)

The dayes shorte / the nyghtes wondir longe ; 1443
 Coold and moyst / of flewme nutrytiff,
 Contrary to Estas / the frostys been so stronge.
 In Rootys restith / the vertu vegetatyff,
 Grene herbys / and braunchys lost ther lyff. 1447
 The sonne this sesoun / beeing in Aquarye,
 beestys to the bynne / for stormys dar not tarye. 1449

(208)

Thus the foure sesouns / devided of the yeere, 1450
 flirst veer whan phebus / doth in his spere aryse,
 The growyng tyme / whan buddys oute appere ;

Winter occupations.

Winter scenery.

The division of the year.

¹ Not in MS., but in all others.

Estas folwyng / whan floures in ther guyse
 Sprede on ther stalkys / geyn tytan doth aryse ;
 Autumpne afftir / which longe doth nat tarye,
 And yemps endith / the Ende of ffebruareye.

1454

1456 End of
winter.

(209)

Thus four tymes / makith vs a merour Cleer
 Off mannys lyff / and a ful pleyn ymage.

1457 [fol. 35 b.]

The moral.

Ver and Iuuentus / togedir haue sogeer,
 Estas folwith / longyng to saddere age ;
 To vs Autumpne / bryngeth his massage
 Off Senectus / Wynter last of alle,
 How dethys Orlogge / doth On vs calle.¹

1461

1463

(210)

With veer in youthe / we hadde lustynesse,
 Which is impossyble / ageyn to Recure ;
 Etas gaff vs strengthe / and hardynesse
 fflouryng in ffreshnesse / not longe tendure.
 Autumpne afftir / bryngeth vs a ffigure
 Off Senectus / Wynter of Crokyd age,
 How al thyng passith / halt here no long Ostage.

1464

1468

1470

(211)

Loo Alisaundre / ye mowne se thynges tweyne,
 Avauntyng lying / longyng vnto Age ;
 Malencoly / fals demyng and disdeyne,
 Many passyoun / Rancour and dotage ;
 Ende of this lyff / terme of our viage :
 ffor decrepitus / hath his marke sett,
 This world shal ende / it may nat be lett.

1471

Reflections
on death.

1475

1477

(212)

Thus to make / a Combynacyoun
 Off veer and youthe / be a manere accordaunce
 Off mannys sadnesse / and Estas the sesoun
 fflouring in lust / tyme of most plesaunce,
 Autumpne and eld / with ther greet haboundaunce.
 Thanne folwith wyntir / and al doth ovir caste :
 So doth age for it / may not alwey laste.

1478 [fol. 36 a.]

Comparison
of seasons
and times
of life.

1482

1484

¹ This line and the first six of the next stanza are not in Harl. 2251 or Lansd. 285.

(213)

Off this forseyd / take the morallite, 1485
 Settith asyde / alle materys spooke in veyn :
 The foure sesouns / shewe in ther degre,
 ffirste veer and Estas / next Autumpne with his greyn,
 Constreynt of wyntir / with frostys ovr leyn, 1489
 To our foure Ages / the sesouns wel appliede ;
 deth al consumyth / which may nat be denied. 1491

The last line
written by
Lydgate.

here deyed this translator and nobil poete : and the yonge
 folowere gan his prologue on this wyse.

(214)¹

TEndirnesse of age / and lak of Elloquence, 1492
 this feerful matere / savyng supportacioun,
 me hath constreyned / to put in suspence
 ffrom yow, my lord / to whom Recomendacioun
 I mekly do sende / with al Subieccoun ; 1496
 The dulnesse of my penne / yow besechynge tenlumyne,
 Which am nat / aqueynted / with the musys nyne. 1498

(215)

[fol. 36 b.] Wher flour of knyghthood / the bataylle doth refuse, 1499
 Modesty of Benet Burgh.
 what shulde the dwerff / entre in-to the place ?
 bareyn in sentence / shulde hym Sylf excuse,
 And by presumpcyoun / nat shewe out his fface.
 Off Iohn lydgate / how shulde I the sotyl trace 1503
 ffolwe in secrees / Celestial and dyvyne,
 Sith I am nat aqueynted / with the musys nyne ? 1505

(216)

Ffrenescys sent / from the lady nature 1506
 ffor a conclusyoun / hir Iourne to Conveye,
 As of Anthyelaudyan / Rehersyth the scripture,
 Be sevene Sustrys / in her passage took the weye,
 Gynnyng at grameer / as for lok and Keye, 1510
 In Ordre and proporsyon / folwyng the doetryne,
 Which was wel aqueynted / with the musys nyne. 1512

(217)²

The seven sciences
would blame
the Muses if
they assisted
him.

These Sevene Sustryn / souereyn and entiere, 1513
 Yif I my penne / to this matere doo applye,
 The nyne musys / blaine shal in maneere,

¹ Not in 14408, Ar. 59, Harl. 2251, Lansd. 285.² Not in Lansd. 285.

That they vnlabouryd / stant on my partye. I yaff noon attendaunce / I may it nat denye. how shulde I thanne / my matere doo Combyne, Which am nat / aqueynted / with the musys nyne ?	1517
(218) ¹	
These Sustrys / Cheyned in parfight vnyte, departe may not / by natural resoun ; Ech with othir / hath Eternite. how shulde I thanne / vse persuasioun, Of my purpos / to haue conclusyoun In ech science / faylling degré and signe ffor lak of aqueyntaunce / of the musys nyne ?	1520 [fol. 37 a.] The sciences are united to each other.
(219)	
Yif I shulde talke / in scyencys tryvyal, Gynnyng at grameer / in signes and figurys, Or of metrys / the feet to make equal, be tyme and proporcional / kepyng my mesurys, This lady lyst nat / to parte the tresourys Of hire Substaunce / to my Childhood incondigne, Which am not aqueynted / with the musys nyne.	1524 1526 1527 The trivial sciences ; he knows neither grammar nor prosody,
(220)	
This mateer to Conveye / by trewe conclusyoun, veritees of logyk / certys I must applye, Wheer vndir flourys / restith the Scorpions, Which I fere / to take for my partye, Premyssys congrew / which can nat applye, Of Old philisoffres / to folwe the Doctryne, Sith I am nat aqueynted / with the musys nyne.	1531 1533 1534 nor logic,
(221) ²	
I haue with Tully / gadryd no fressh flours, The Chaar of ffronestis / to paynte in dewe manere, With Petir petrarke / of Rethoryk no Colours, Of teermys ne sentence / in my wrytyng doth appere ; Arismetryk nor musyk / my Dulness doo not Clere. how shulde I thanne / by Geometrie drawe ryght lyne, Which am nat aqueynted / with the musys nyne ?	1541 [fol. 37 b.] nor rhetoric of Cicero or Petrarch, 1545 nor arith- metic, nor music, nor geome- try, 1547

¹ Not in Lansd. 285.² Not in 14408.

(222)

nor astro-
nomy of
Ptolemy.

Off Astronomye / the Secrees invisible,
 vnknowe with Tholomye / I faylle cogniciooun,
 Which by invencyoun / to me be impossible,
 With oute Doctours / and exposicioun ;
 Or of this sevne / to make a declaracioun,
 Aftir your entent / this treety to Combyne,
 Which am nat aqueynted / with the musys nyne.

1548

(223)¹He considers
the difficulty
of the task,

These thynges peyded / myn hand make to quake,
 Thre Causys / considred in Especial ;
 ffirst of this book / the difficulte to take,
 Secunde of the persone / the magnificeunce Royal,
 To whom I wryte / in-to tremlyng cause me fal ;
 Of dirk ignoraunce / feryng the Engyne,
 Which am nat aqueyntyd / with the musys nyne.

1555

(224)¹

[fol. 38 a.]

and the de-
traction of
his rivals;

The thrydde cause / in the Audight countable,
 Entitled and Rollyd / of my remembraunce,
 Is that detractours / Odyous and detestable,
 Vnto Allecto / knet be affyaunce,
 With sotyl menys / shal make perturbaunce
 Affermyng to my witt / to moche that I enclyne
 The werk to a taste / not knowyng the musys nyne.

1562

1566

1568

(225)

and finds
himself be-
tween Scylla
and Charyb-
dis;

Thus atwen tweyne / pereel of the see,
 Sylla and karybdys / put in desperacioun,
 What to resceyve / and which for to flee,
 Constreyned I am / to make dubytacioun ;
 The sharp corosye / of fretyng detraccioun
 ffirst I feere / to my partye shal enclyne,
 Sith I am nat aqueynted / with the musys nyne.

1569

1573

1575

(226)¹

The Secund pereel / by Computacioun,

In which I stande / this is incertayn
 ffeer and dred / of IndignaciounOf your lordshipp / which doth nat disdeyn
 Me to exhorte / to wryte in termys pleyn

1576

1578

1580

¹ Not in 14408, Ar. 59, Harl. 2251, Lansd. 285.

A part of Secrees / Celestial and divyne,
lefft of Iohn lydgate / wel knowyng þe musys nyne. 1582
(227)

Thus set in pereel / fayl I my socour, 1583 [fol. 38 b.]
Me doth counforde / a proverbe in myn entent ;
“Ech tale is endyd / as it hath favour.” but he is
Wherfore to dred / no lengere I wyl assent,
but breefly fulfille / your Comaundement 1587 and begins
In modir tounge / this matere to Combyne,
Which sauff Support / knowe not the musys nyne. 1589
thus :—

how a kyng shal conserve natural hete & helthe of body.

(228)

Sone Alysaundre / of helthe to be sure. 1590
O thyng I the preye / first and principally
Dewe proporcione / of heete in nature
To Conserve / for to knowe that Redyly
In double wyse / man deyeth fynally ; two causes
Off which as by Age / Oon is natural,
The othir by fortune / As be thynges accidental. 1594
of death,
natural and
accidental;

(229)

fferthere thy body / to make moyst and fat 1597
Afftir this sentence / folwe my doctryne.
Moche sleep / wyl kepe the / in hih Estat,
Metys swete / and wyn licour divyne,
Merydien Reste / mylk whight and Argentyne,
Alle good Odours / and flours afftir ther tyme,
With swete bathys / and Erbys good and ffyne. 1601
1603
how to keep
the body in
good health ;

(230)

Peyse thy tyme / numbre it parfightly,
And in the bath / be not Ovir longe,
Tyme contynued / wyl feble the body,
And alle Joyntes / wil weyke / which be stronge ;
Drynk no wyn / but watir be ther Amonge,
And in wyntir / take watir Alchymyn,
Which hot is of nature / to putte in thy wyn. 1604 [fol. 39 a.]
1608
1610

(231)

The malwe in somyr / And ek violet flours,
Which in nature / be coold of trewthe and ryght, 1611

To speke pleyn / and vse no Colours, ffroom Corrupt humours / makith the body light.	
a vomit once a month re- commended;	Oonys in the monyth / to have a vomyght purgeth the stomak / makith it pure and clene, That no Corrupcioun / ther-Inne may be sene.
	1615 1617
	(232)
its special advantages.	fferthere be it knowe / to thy magnificence, That this vomyght / restoryth hete natural, Yif it be doo / with oute violence, And these Comoditees / Causith in Especial, Moystnesse good / grees wel to deffye at al Vndirstandyng / Resoun / glorye and gladnesse, Of thyn Enmyes victorye / expellith al hevynesse.
	1618 1622 1624
	(233)
[fol. 39 b.]	Yif thou wylt be hool / to kepe the fro Syknesse, And resyste / the strook of Aduersite, love to se playes / voyde al hevynesse, And put delyght / in these thynge thre ; ffayr men and women / be delectable to the To be holde / on thy body elene clothynge, And of Antiquite / to se and rede wryting.
	1625 1629 1631
Aristotil writ in A pistil to Alisaundre which hurt the body.	
	(234)
S One set in a preff / in thy prudent avys,	
To ete and drynke / by attemperaunce ; ffor afffir the sentence / of philisoffres wys,	
The body doon feble / and sette in perturbaunce,	
To Ete litel / and drynke with oute gouernaunce,	
Sleep before mete / ovr moche travaylle,	
With fretyng wratthe / gretly doon disuaylle.	
	1632 1636 1638
	(235)
And who so wyl / bresly in sentence,	
Goon ageyn myght / doute or it be nede,	
To ech tale / yive hasty credence,	
Offtyn goon to Chaumbir / ovr offtyn to blede,	
With salt metys / lyst hym Sylf to fede,	
Or drynk Oold Wyn / in greet foysoun,	
Doth drye his blood / by natural disposiciooun.	
Things charm- ful to the body.	1643 1645

(236)

In watir also / Contagious of nature,	1646 [fol. 40 a.]
Be not bathyd / in no degree.	
The kynde of brynstown / is perillous I the sure,	
And ful replesshyd / I exhorte the	Avoid sul-
flesshly lustys / and bathis to ffe,	phur baths and exercise after meals.
Rennynge afftir mete / and also rydyng,	1650
Which cause wyl / a seknesse / callyd quakyng.	1652

(237)

In Etyng of ffyssh / make no Contynuaunce,	1653
ffor afftir the sentence / of expert Ipocras,	
ffyssh / the Complexion / puttith to varyaunce,	
And pure blood / Corruptith in short spas,	
Medlyd with mylk / Causith boody and fas	1657
With lepre / to be smet / thorough dispositiooun	
Off vnynde humours / by inward Corrupciooun.	1659

how the body is devided into foure principal parties.

(238)

O Alysaundre / peyse in a ¹ ballaunce	1660
how principal partyes / foure ther be	
In mannys boody / which for Remembraunce	
And avayl / to thy magnanimyte	
I shal entitle / And yif superfluyte	1664
Of evil humours / to Ony of them enclyne,	
I shal the teche / A special medycyne.	1666

(239)

Off this Secrees / to yive the cogniciooun,	1667 [fol. 40 b.]
The first membryd / this matere to applye,	
Wheer powrys Organycall / vse ther operaciooun,	
Is the heed / And where in the fourthe partie	
Set In resydence / is the ffantasye,	1671 the chambers of the head;
And next in Ordre / ymagineacioun,	
With mynde / Remembraunce and Estymacioun.	1673

(240)

Yif Superfluyte / or Ony evil humours	1674
Of qualitees gendre / by in-proporecyoun	
In the hed / be signes / and Colours,	

The first
principal
part is the
head:

¹ 'a' not in MS.

knowe thou shalt / the indisposiciooun
be this doctryne / and instrucciooun :

1678

signs of
disease in
the head;

The Eyen dymme / the browys wex greete,

The noose thrylles shrynde / the templys doon bete.

1680

(241)

remedies for
disease of
the head.

This to Recure / A Souereyn medicyne

1681

Is Aloes / as sey doctours of ffame,

Soore boylded / in dowset and swet wyn,

With a Roote / of which is the name

Pulgichyn / which boylle must in same

1685

Tyl tyme the wyn / half wastyd be,

Which than thus vsyd / is profitable to the.

1687

(242)

[fol. 41 a.] Take these Erbys / souereyn and entieer

1688

In to thy mouth / with the swete licour,

And them close there / in dewe maneir,

Which distroye shal / ech Corrupt humour ;

And kepe them there / tyl tyme thou savour

1692

Of amendyng / the Comodite,

And expuleyoun / of Superfluyte.

1694

(243)

Another pro- fferthere to geve / the Enformacioun,

1695

for the head. Of mustard whyte / the seed is profitable

Gronde to poudir / for conservacioun

Reyzed in tyme / a quantite mesurable :

And yif thou be / negligent and vnstable

1699

In Eyen and brayn / in specially

In these thynges / thou shalt haue gret mallady.

1701

The secund principal part of the body.

(244)

The second
principal part
is the breast.**T**he secund part / this matere to combyne,

1702

Is the breest / which yif syknesse

Doo Enfeble / in degré or signe,

Toknys foure / to the / shal it expresse :

Signs of dis-
ease in the
breast.

Toungc lettyd / mouth salt with bittirnesse

1706

Or ovir swet / of stomak / the mouth egir,

Ache in membrys / in ech sesoun or wedir.

1708

(245)

For the breest thus brosyd / vse this medicyne : 1709 [fol. 41 b.]
 litel to Ete / is good phesyk,
 To make vomyth / afftir my doctryne,
 Sugre Roseet / with aloes, mastyk
 Wel Chawyd / as sey doctours awtentyk,
 Reseyved in tyme / proporcyon and mesure,
 Off vnkouth seknesses / the breest doon Recure.

A remedy.

(246)

And yif so be / that these doon the faylle,
 Take Sum Spice / good confortatyff,
 Which to the Appetight / gretly doth avaylle,
 And the body / conserveth in good lyff,
 Causeth pees / where was debat and stryff ;
 Alle Corrupt humors / expelleth echoon
 With a letuarye / Callyd Dionysoon.

Another remedy.

(247)

In foure wyses / thou shalt have gret peynes
 Yif thou my counseyl / refuse in this partie ;
 Sharp feverys / Ache in heed and Reynes :
 Enpechement / the trewthe to speeffye,¹
 Propirly to speke / the tunge which doth denye,
 And is Occasyoun / Auctours bere witnesse
 Of many vnkouth / and straunge syknesse.

Four evil results of disease in the breast.

The Thrydde principal party of the body.

(248)

The thrydde party / to speke in termys pleyne,
 Is the wombe / in the boody natural,
 Which yif evil / in degré or signe conteyne,
 knowe thou mayst / by these thynges in especial :
 Rednesse in the kne / the wombe bolnyth with al
 Of kynde / causith to goon hevily,
 Geyn which these medycines / take for Remedy.

The third part of the body, the belly.

(249)

Resceyve inward / sum light purgacioun,
 Which sotil and light / is of nature,

¹ This line out in Harl. 4826 and Lansd. 285. Lines 1725 and 6 transposed in MS.

1737 A remedy.

1730 [fol. 42 a.]
1734 Signs of disease of the belly.

1736

And of the breest / the confirmacioun,
 Aforesaid also / wyl it Recure ;
 And yif thou leve / these medicynes I the sure, 1741
 As Oold philisoffres / Cleerly doon expresse,
 In many foold / cause it wyl seknesse. 1743

(250)

Evil results of disease in the belly.	Ache in the Rottle / And Ek in the haunches, In bak Ioyntes / And also Reynes, With the flix / And many othir braunches, Evil digestioun / with othir divers peynes : This shewith experiance / which nevir feynes, Modir of konnyng / and cheef maistresse, As Oold philisoffres / in wryting ber witnessesse.	1744 1748 1750
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[fol. 42 b.]

The fourthe principal parte of the body.

(251)

The fourth part of the body, the genitals.	The fourthe party / this matere to combyne, Is the genital / founde incerteyn, Vnto which yif corrupcioun / do enelyne, These be the signes / As philisoffres seyn ; Mete to Receyve / the stomak doth disdeyn, To Coyllons, yerde / Rednesse doth resoorte, Gayn which these medycynes / doon counforte.	1751
Signs of dis- ease in the genitals.		1755

(252)

Remedies.	An Erbe namyd Apus / breffly to expresse, With seed of ffenel / is profitable to the, Off Archemise the Roote / Acheen & Atracies, Which thus disposed / this seknesse make to ffe : The herbe the Roote / put togidre al thre,	1758
	With white wyn / drynk it in the morwenyng, ffrom seknesse in genital / kepit soget and kyng.	1764

(253)

Results of disease in the genitals.	fferthere be it knowe / to thy magnificeunce, That watir and wyn / take in smal quantite, litel to Ete / mesuryd by prudence, Among othir / is profitable to the ; And yif this doctryne / of the dispysed be, Thou shalt Renne / in Ache / of the bladder, Which of the stoon / seknesse wyl Eugender.	1765 1769 1771
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**An Ensample how a kyng shulde be inquisitif to knowe
diuers Oppynyouns of lechis or of phisiciens.**

[fol. 43 a.]

(254)

FErthere I haue Rad / in storyes of Antiquite,
how to Assemble / made a myghty kyng
Alle phisiciens / hihest of Auctorite
Of Inde and Grece / them streyghtly comaundyng
Oon medicyn to teche / which ageyn al thyng
Noyows to the body / were Sufficient ;
To whom the Grecys / thus seyde ther entent :

1772

A king de-sires of learned physi-cians of India and Greece what is the best medicine.

1776

1778

1779

" Whoo in helthe / to persevere wyl be sure,
And Conserve / the hete natural
With oute langour / longe to endure,
hoot watir / to drynke / hym doth be fal :
The mouthe replessyd / by proporcione equal
Tymes thre / in Aurora fastyng,
Erly to drynke / is moost medicynable thyng."

(255)

The physiciens of ynde / in ther Oppynyooun,
Seide that madicyne / moost profitable
Was to vse / in dewe proporcione,
Mylk whyte / with mastursu / thynges medicynable,
Receyved fastyng / moost avayllable
Man to Conserve / in prosperite and welthe,
Good inward disposiciooun / and bodily helthe.

1786

1788

1785

The Greeks recommend the patient to drink hot water three mornings running.

1792

1793

[fol. 43 b.]

But knowe Alisaundre / And peyse in ballaunce,
That in this doctryne / myn Oppynyooun
Clerly to entitle / in thy Remembraunce,
Breefly is this / for ful Conclusyoun,
Whoo slepithe wel / be natural resoun,
Tyl wombe avoyde / al pondorosite,
Excludyng seknesse / stant in liberte.

1797

Aristotle's opinion.

1799

1800

The value of seasonable sleep.

Sleep receyved / in tyme and mesure,
As resoun previth / and experience,
ffroom these seknessys / the boody doth Recure,

(256)

(257)

Which previd is / by phisichal prudence.

Palsy and Gowte / comyng of negligence,

1804

Ache from the wombe / and Joyntes echoon,

ffrom tremblyng and quakyng / kepit membr & boon.

(259)

Three good morning medicines. And he that vsith / in morwe these thre thynges,

1807

Alibi Aurei / thre dragmes in substaunce

Vue passes / or goode and swete Resynges,

Off flewme warde / shal haue noone perturbaunce ;

The mynde hool / excluydys variaunce,

Shal be of kynde / and ygnoraunce dysdeyn,

The boody ffre / from the fevir quarteyn.

1811

1813

(260)

[fol. 44 a.] ffertherere to entitle / in the Audight Countable,

1814

Off thyn Remembraunce / secrees of myn doctryne,

It is good to eat nuts, figs, and rue. Notys te Ete / and fygges is profitable,

Or levys of Rewe / Agreable and ffyne,

Geyn al venym / souereyn medicyne ;

And breffly to conclude / in especial

Alle these conserve / the heete natural.

1818

1820

**How profitable is to knowe diuersite & kyndes of metes
& drynkes.**

(261)

FErthere Alysaundre / be it knowe to the

1821

That profitable is / in especial to a kyng,

Of metys & drynkes / knowe dyuersite,

With proporcional / and tyme of Receyvyng ;

ffor afftir the sentence / of philosoffres wrytyng,

Summe are solil / groos by nature,

Othir A-twen bothe / in mene kepe mesure.

1825

1827

(262)

Foods which make good blood. Blood pure Engendir / and Enlvmyne

1828

Metys smale / and sotyl in substaunce,

As whete hennys / Chekenys good and fyne

The boody norisshe / The stomak kepe fro grevaunce ;

Groos metys / make no perturbaunce,

In labouryng men / which may them deffye ;

In othir / engendir malencolye,

1832

1834

Those good for labourers are unfit for others.

(263)

Which atwen bothe / kepe ther mesure, 1835 [fol. 44b.]

As phisciciens / wryte of Auctoryte,

Engendir noon flewm / by kynde of ther nature,

Ne of humours / superfluite;

As geet, motown / And othir that be

hoot and moyst / in ther operacioun

Moost indifferent / to ech complexioun.

1839 Hot and moist foods.

1841

(264)

How be it / that Sumtyme incerteyn 1842

These flechys be kynde / make wombe hard & drye,

Yit newly rostyd / Receyved and newly slayn,

Take fro the speete / and ete hastily,

They be holsom / Resoun doth it not denye:

1846

And breefly to conclude / this matere in sentence,

Of fysshes the kynde / is lyk thexperience.

1848

(265)

The ffyssh litel / and of sotyl skyn, 1849 The kinds of fish.

Norysshed in watir / swet and rennyng,

I mene as perche / with the sharp ffyn,

be moost holsom / to man them receyvyng:

And in ded watir / bothe Oold and yng

Perch spec-
ally men-
tioned as
good.

1853

ffish norhissid / is vnprofitable,

And vnto kynde / not avayllable.

1855

The knowyng of watrys, and which be moost profitable. [fol. 45a.]

(266)

T how owest to wete / that watir is profitable 1856

here in herthe / to ech Creature,

To man, woman / and beeste vnresonable,

Which from Corrupeioun / the body doth recure,

Rennynge from hillys / and erthe which is pure,

1860 Running water is good to drink, where there

Or neer to Citees / stillyng as perlis Rounte,

Passyng holsom / wher mersshys do noon habounde.

1862 are no marshes.

(267)

Watir also / which that is moost lyght, 1863

Swete or bittir / in ech degree and signe,

ffrom the see / comyng of trewthe and right,

Thorough hih hylls / As perl Argentyne,

knowe may be / whan they be good and ffyne,

1867

Be signes sixe / folwyng in sentence,
Prevyd be resoun / and experiance :

1869

(268)

Different
kinds of
waters

Lyght of nature / to make repeticioun,
Cleer ther-with / and of good Odoure,
Soone hoot, soone Coold / be dyuers operacioun,
With oute Corrupcioun / and of good savour,
White also / and of bright Colour,
Of which the Contrary / by polityk prudence,
Thus knowe thou mayst / bexperience.

1870

1874

1876

(269)

[fol. 45 b.]
which are to
be avoided.

Off slepyng wayours / watrys incertayn,
Salt, bittir, and fumous / the wombe doon drye,
In lowe valeys / also which be playn,
be hoot and hevy / trewthe to speceffye ;
Wher strengthe of phebus / renewith his partye,
And watrys ther placys / kepe as they be-gan,
Of them to drynke / Causeth Coleram nigram.

1877

1881

1883

(270)

The wrong
time to drink
water.

Watrys that renne / be many diuers londys,
Be hoot, grevous / vnholsoom, and hevy,
Which tarage haue / of foreyn dyvers sondys,
As by experiance / previd is redily :
Whoo drynketh watir / ffleblyth his body,
Afore mete / of stomak heete with-drawith,
And ful replesshyd / flewme Engendrith.

1884

1888

1890

(271)

Do not drink
water at meal
times.

As Oolde philisoffres / Accoorde al in Oon,
Sleep is norysshe / of digestion ;
To drynke watir / as they seye echoon,
At mete Contynually / causeth Currupcioun
In the stomak / and is Occasyoun
Off hevynesse / slouthe and disturbance,
Which puttith a man / out of good gouernaunce.

1891

1895

1897

(272)

[fol. 46 a.]
Drink cold
water in
summer,

Thou owyst to drynke / in sonyrr watir Coold,
Namly whan phebus / is in his lih degré ;
lewk warm in wyntir / in phesyk as it is toold,

1898

Among othir / is profitable to the :		and warm in winter.
ffor as doctours / Recorde of Auctoryte,	1902	
Coold in wyntir / in euery maner wyght,		
And hoot in somyr / destroye the Appetight.	1904	

Of knowynges of vynes, & noynges & bountes of them.

(273)

One Alysaundir / in these secrees devyne,	1905	
ffor Chaung of Complexioun / by drynesse or ¹ humydite,		
Profitable is / in ech degree and signe,		
Off wyn to knowe / the werkynge and properte,		
Which receyved / where as necessite	1909	
And tyme requeryth / Afffir my doctryne,		
Geyn al syknesse / is souereyn medycyne.	1911	

(274)

Wyn of the grape / which growth evene vpright,	1912	Hill-grown wine is the best.
Ageyn hillys / to his singuleer counfort,		
Where as phebus / with flamynge bemys bright,		
Dayly vprisynge / newly doth resoort,		
Is moore drye / Afffir philisoffres repoort,	1916	
Than othir which / growth naturally		
In placys pleyn / moyst and shadwy.	1918	

(275)

The first ² flewmatyk / as folk Oold in age,	1919	[fol. 46 b.]
Grety doth profite / take by attemperaunce,		
hoot and yong / puttith to damage,		
In Oold mys-humours / restorith to gouernance		
Superfluuytes / and al disturbance	1923	
Puttith to flyght / and shewith to exigent,		
by cause it is / to there nature convenient.	1925	

(276)

Wyn moost Reed / and thikke be kynde,	1926	Red and thick wine engenders good blood.
Engendrih good blood / as Auctours repoort,		
Which strong and myghty / dullith the mynde,		
Take out of mesure / doth not counforte ;		
Corrupt humours / causith to Resoorte,	1930	Its ill effects if taken to excess.
To ech membrir / breffly to expresse,		
Noyeth the stomak / reyseth wyndynesse.	1932	

¹ 'of' in MS.

² 'to' inserted in other MSS.

(277)

To ech complexioun / of mannys nature,
Moost medicynable / and lyceour indifferent,
Is of the grape / which growth I the sure,
In large feeldys / to them convenient,
Streechyd abrood / with oute inpediment,
With hillys and valys / Enviownyd aboute,
Gadryd in tyme / best lyceour with outyn doute.

1933

Where good
wine is
grown.

1937

1939

(278)

[fol. 47 a.] Breeffly as thus / to expresse what I mene,
A good grape looke they be rype / and of good swetnesse,
for making wine. Strong in substaunce / no grenness let be sene,
ffrom the stok / excludid al moystnesse ;
And of this doctryne / to hane more redynesse,
looke of wyn of the grape / a litel departyd be
ffroom the kernel / for lak of humydite.

1940

1944

1946

(279)

The colour of Wyn holsom also / owith to be of Colour,
good wine; So atwen Red / and gold ffyne,
Ponyaunt, delectable / sharp in savour,
Thykke at the botme / of Colour Citrine,
Above Cleer / with licour divine ;
Receyved in tyme / and mesurably,
Excludyng diseise / Counfortith the body.

1947

1951

1953

(280)

fferthere Alisaundre / to expresse what I mene,
knowe and entitle / in thy Remembraunce,
That wyn good propirtees / hath ffortene,
Off Old philisoffres / peysed in ballaunce ;
Enforsyng the stomak / excludith perturbaunce,
ffortefieth the heete / in the body natural,
Good digestioun / causith in especial,

1954

1958

1960

(281)

[fol. 47 b.] Conservith the stomak / from Corrupcioun ;
By al the membrys / the mete doth lede,
Which convertyd / by transmutacioun,
Chaungid to norsshyng / the body doon fede
With pure blood / of this matere take hede,

1961

1965

14 properties
of good wine.

Makith to aryse / the heete be mesure, ffroom the stomak / to the brayn by nature :	1967
(282)	
Evyl humours destroyeth / the Colour makith reed, Counfortith corages / Clarifieth the sight,	1968
The tounge Elloquent / And delyuer in the heed, ffroom fretyng malencolye / makith the body light,	
Causith good Appetight / makith hardy to fight ; but these be vndirstande / breefly I the sure,	1972
Of wyn receyved / in tyme and mesure.	1974
(283)	
And knowe Alisaundre / that wyn Outragiously, Out of tyme / Resceyved, and mesure,	1975
Of these comoditees / Cause contrary, And the body / longe to Endure,	Too much of it brings about exactly contrary effects.
Doon not permitte / in good Chaung and mesure, but moo of syknessys / Causith haboundaunce,	1979
That wyn mesuryd / commoditees in substaunce.	1981
(284)	
Bookys also / of phesyk and medicynes, be a maneer / of Comparysoun,	1982 [fol. 48 a.]
Atween the Rembarbe / good and holsom Wynes, This lyknesse / make in disposiciooun,	Comparison between wine and rhubarb.
As the rembarbe / holsom of condiciooun, Take out of mesure / is dedly and venym,	1986
ffor short conclusyoun / so holsom is wyn.	1988
Here specially preyseth wyn, and techith a medycyn ageyn drunkenesse of it.¹	
(285)	
T N sentence breef / to wryte in termys pleyn, Sorippys bittyr / be profitable to the,	1989
fful or fastyng / receyved incerteyn, Of humours or flewm / whan superfluite	Of syrups.
Doon habounde / in signe or degre,	1993
Which in the body / cause Corrupciooun Of qualitees / shulde be in proporciooun.	1995

¹ In margin of MS.

(286)

The foolishness of those
who neglect the help of
wheaten bread, good
flesh, and good wine;
[fol. 48 b.] fferthere I mervaylle / in myn Oppynyoun,
How man compiled / and maad of foure humours,
May be secke / or tende to Corrupecioun
Whyl he may haue / special thre socours,
Good breed of whete / fflesh that wel savours,
Of tarrage / and stok / good and holsom wyne,
Reyceyved in mesure / lycour moost divyne.

(287)

[fol. 48 b.] Contrarye be / of nature to these thre,
or who take
too much
food,
too much
work,
or too much
drink.
Moche to Ete / Ovir moche travaylle,
drynk to Receyve / in superfluite,
Of the body / ech membre doth disvaylle ;
but yif these / the body doon assaylle,
And of drynk / superfluite specially,
be sotyl meenys / vse this remedy.

(288)

A cure for
drunkenness. ffirst to be washid / is profitable thyng,
In wadir boylled / hoot and temperat ;
Aftir, ovir / a ryveer rennyng,
To be set / Arrayed to thyn estat,
With salwys, wyllwys / Envyronnd preperat,
Aftir the stomak / anoynted with-al,
With the Onymet / callyd Sandal.

(289)

Do not leave
off drinking
suddenly. Phesciciens also / preve be prudence,
How norisshyng / that tyme is the savour,
To nature of / good spiccs and encence,
Mesuryd in tyme / by dilligent labour ;
And whoo of wyn / lyst to leve socour,
Hym behovith / by Successioun redily
It to leve / and not Sodeynly.

[fol. 49 a.] **Of the Rightwisnesse of a Kyng and of his Counseil.¹**

(290)

FErtherere / Alysaundre / gyff Advertence,
though of accoord / philisoffres expresse,
To a prynces / lih magnificence.

Thyng Celestial / is Rightwysnesse,

¹ In margin of MS.

1996

2000

2002

2003

2007

2009

2010

2014

2016

2017

2021

2023

2024

Maad to conserve / the blood and Richesse Of his sogettys / possessyouns and werkys, In which / his Regalye stant / as sey clerkys.	2028 2030
(291)	
ffroom god sent / for his Creaturys Rylghtwysnesse namyd / shap of intelligence, In sogettys obeysaunt / Souereyn recurys,	2031 Righteous- ness.
Which doth cause / groundid on prudence, Sent was / noote this sentence, Vnto prynces / to conserve froom pillage, Alle sogettys / extoreciouns and damage.	2035 2037
(292)	
Men of ynde / in ther Oppynyoun ffor this concludid / wrytyng berith witnesse, Off a prynce / for breef conclusyoun, To his sogettys / bettir is rightwysnesse Than Aboundaunce / or plente of Richesse In the Reem / and moore Avayllable Than Reyn froom hevne / A kyng resonable.	2038 The Indian opinion of a king's duties, 2042 2044
(293)	
And for they shulde / make no dysseveraunce, but ther kyng / And ryghtwysness Ioye in Oon, Atwen hem / they made Affyaunce, Which was thus wryte / in marbyl stoon : With oute ryghtwysnesse / prynce may be noon, And breefly to wryte / with-oute superfluyte, Ryght and the Kyng / as brethryн owen to be.	2045 [fol. 49 b.] and how they made a con- tract with their kings. 2049 2051
(294)	
It is to the / also greet avaylle, And accordyng / to thy magnificence, Oppynyouns to here / of thy counsaylle, And benygly / to gyff audience, To ther counsayl / giff advertence, Intitle and rolle / ech Oppynyoun, In thy remembraunce / but lerne this conclusyoun.	2052 How a king should be have in his council, 2056 2058
(295)	
Thyn entent / do nat expresse, Which thou hast / at the begynnnyng, ffor thou owyst / of verray ryghtwysnesse	2059 and not allow his own opinion to be known till after.
PHILOSOPHERS.	F

Therof be blamyd / as witnessith wrytyng.
 keep tounge in mewe / be cloos in werkynge,
 Tyl tyme thou be / in purpoos for avayl,
 In effect to folwe / ther counsayl.

2063

(296)

[fol. 50 a.] Conceyve the Counseyl / peyse it in ballaunce

2066

Slow in de-
liberation,

Off eche persone / hih or lowe degré,
 Which doth Iuge / with oute varyaunce,
 ffor moost love / which he hath to the ;
 And whan alle thynges / determyned be
 By thy counsayl / them put to execucioune,
 ffor to a Reem / delayes Cause destruccioune.

2070

rapid in
action.

(297)

To make dellayes / namely tyme of nede,
 Is greet pereel / as philisoffres devyse
 Off tendir in Age / to this mateer tak hede :
 Prudent counsayl / loke thou nat despice,
 ffor sinne of nature / be provident and wyse.
 Summe folkys / by disposicioun
 Aftir ther tyme / And constellacioun.

2073

2077

2079

(298)

This to conclude / wrytyng I ffynde,
 A lyknesse previd / by experiance
 Off an Enfaunt / in the Cuntre of ynde,
 Boore in a place / where men of intelligence
 Herborwed were / which gevyng Aduertence
 Of this Child / to ech proporcional
 This doom gaff / by natural resoun.

2080

2084

2086

(299)

[fol. 50 b.] Boore he was / vndir such signe,
 under fortu-
nate constel-
lations,
 Constellacioun / and planete delectable,
 That he shulde / Enclyne to doctryne,
 be light of membrys / Curteys and Amyable,
 loyd of statys / to Counsayl avayllable,
 Of Sevene sciencys / hanuyng in sight clearer,
 Whoos ffadir of wevyng / was an Artificeer.

2087

2091

2093

(300)

Tyme passyd / this child grew to Age,
 Weel proporeciownyd in membrys Organycalle,

2094

son of a
weaver,

Whoom his ffadir / for worldly avauntage,
 Boonde and dysposyd / to crafft mechanycalle :
 but this Enfaunt / for no thyng myght be falle,
 lerne myght / ne for Correcciooun,
 Be-cause it was / ageyn disposiciooun.

2098
 2100 who would
learn no
handicraft,

(301)

They took awey / the brydel of A-reest,
 Hym puttyng / to folwe his owne entent,
 He sett his herte / to byde with the wyseest
 Of that Cuntre / And moost prudent,
 Which in labour / wolde be dilligent
 Hym to Enforme / in science by lecture,
 The kynde of thynges / Conteyned vndir nature.

2101 but, left to
himself,
sought com-
pany of the
wisest,
 2105
 2107

(302)

The mevyng of the firmament / and al othir thynges
 vndir nature / he lernyd Redily,
 Good manerys also / to governaunce of kynges,
 And by his wysdam / and sciencys fynally,
 Be-cause he was / trustyd Specially,
 He had the rewle / and disposiciooun
 Of the kyng / and al his Regioun.

2108. [fol. 51 a.]
 and learnt all
knowledge,

2112 and became
chief of
the king's
council.
 2114

(303)

Contrary to this / in wryting I ffynde
 How a nobil / and a Royal kyng
 Two Children hadde / in the lond of ynde,
 Off which whan Oon / Cam to growyng,
 He was set / to liberal konnyng,
 Taught by mastres / of hih Auctorite,
 As a-partenyd / to his dignite.

2115
 2119 But there
was a king's
son

2121

(304)

But in that part / he was vntretable,
 Maystre ne ffadir / myght no thyng avaylle,
 Science nor Crafft / to hym was delectable,
 but to forge / malyable mataylle :
 Put no delight / in countirfet Apparaylle,
 but dysposed / in yong and tendir Age,
 As Child bore / of vile and smal lynage.

2122
 2126 who would
learn nothing
but how to
forge metal.

2128

(305)

[fol. 51 b.] The kyng stonyd / greetly in thys partie, 2129
 The king,
deeply
grieved,
called to-
gether his
wise men,
Alle grettest clerkys / Comaundyng streyghtly
That they shulde doo / ther entieer dilligence
Hym to Enfoorme / by ther science 2133
 Why his sone / of his disposicioun,
Sauf oonly to forge / wolde take noon informacioun. 2135

(306)

who said
that the
stars had so
ordered it at
his birth.
In ther Oppynoun / they accoordid alle in Oon, 2136
 And yove this Answere / for ful conclusyon
Of his nature / what Enfaunt that wer boorn
In that signe / or Constellacioun :
He shulde be / of natural resoun, 2140
 dysposyd that Crafft / Oonly to vse,
And alle othir / vttirly refuse. 2142

(307)

So that kings
ought not to
despise wise
men of low
estate.
These experymentys / Owe to meve a kyng, 2143
 Nat to despise / A man I the sure,
itel of stede / and ilotel of growyng,
But aftir he spryngeth / in vertu and norture,
So hym to Cherysse / owylle of nature, 2147
 Whethir he be / of hih or lowe degree,
A kyng florysshynge / in excellent dignitee. 2149

(308)

[fol. 52 a.] He owyth to be loyld / that vices will eschewe, 2150
 Whose advice
is to be
trusted.
Which lovith trowthe / and counseyllith trewly,
To the thy sogettys / stedfast, Iust, and trewe,
And of thy wyl / Sumtyme the contrary,
Which doth nat spare / to telle the feithfully, 2154
 To this counsayl / yive Afifyaunce,
Which in thy Reem / Cause wyl good governaunce. 2156

(309)

Advice as to
government.
Ordre thy mateerys / aftir ther substaunce 2157
 Set nat the last / there the first shulde be,
In al nedys / with dewe Circumstaunce,
To vse consayl / is profitable to the,
With prevy counceyllours / prudent and seere : 2161

ffor good counseyl / moore doth avaylle Than of pepil / greet puissaunce in bataylle.	2163
(310)	
ffor this entent / in wrytyng as I Rede, A greet man wys / and provident, Whoos dwellyng / was in the Reem of mede, A lettere wroot / and to his sone it sent, Of which the tenour / and the content, With the prohemye / and conclusyoun, This was with oute / varyacioun.	2164
(311)	
“Dere sone, it is nede / in al thy werkys To have coynsayl / for thou art but O man Of qualitees contrarye / Compiled as sey clerkys ; Wherfore thy counseyl / take of hem that Can The directe / by polityk wysdam, In ech mevyng / habite or passyoun, The to reduce / by good discreeyoun.”	2171 [fol. 52 b.]
(312)	
From thyn Enemy / I counseyl the be sure ; Shewe thy poweer / And thyn victorye Vpon hym / thy ryght to Recure : But I the monyssh / first and pryncipally, ffroom hym to tle / in tyme prudently. Put not confidence / in the greetnesse Of thyn prerogatyf / and excellent hihnesse.	2175 Two heads are better than one.
(313)	
Tak counseyl / in thought do not muse As it plesith / So it Reeeyve, The best Accepte / badde do ¹ refuse, hoo folwith thy wyl / the shal disceyve ; Wers smyt flatering / than polex or gleyve. Werfore perceyve / by logical resoun, Whan vndir flours / restith the scorpioun.	2182
(314)	
Be sad of cheer / pleyn nat the Enfaunt, In answere prudent / wys nat chaungable, Oon singuler man / to make thy leyf tenaunt,	2184
	2185
	2189
	2191
	2192 [fol. 53 a.]
	Do not trust your power into one man's hands.

¹ ‘not’ in some MSS.

How to test
your officers;pretend to be
in need:[fol. 53 b.] if he counts
up your
debts,or offers part
of his own
wealth,
he is excel-
lent,and to be
much
praised,as also an
officer who
is zealous.

To the ne thyne / is not a-vayllable ; ffor yif he be wood / and vntretable,	2196
He may in his / furyous Cruelte	
Thy pepil, thy Reem / destroye, and also the.	2198
(315)	
ffurthermore, sone / tak hed to my doctryne,	2199
To haue officers / is profitable to the,	
Thy worshippe and profight / for to mayntyne :	
And yif thou wylt / lerne this of me,	
Preve thyn officer / of hihe or lowe degré,	2203
By sotyl meenys / vse persuasyoun,	
And thanne fynally / take this conclusyoun :	2205
(316)	
Make compleynt / shewe greet hevynesse,	2206.
ffeyne the nedye / take hym to the neer	
By sotyl meenys / thy conseycyt to expresse,	
As to thy freend / touche thyn officer,	
And yif he counseyl / to chevyssh sylver	2210
Of thy Iowellys / or thyn tresours,	
he is trewe / and louyth thyn honours.	2212
(317)	
Yif he Caste / or gynne to counte thy dettys,	2213
It is signe / of greet providence ;	
ffals and vntrewe / yif of thy sogettys,	
Goodys to Resceyve / he gif Aduertise ;	
And yif he offre / of polityk prudence,	2217
Part of Richessys / get in thy seruyse,	
he is so trewe / no good man may hym mempryse.	2219
(318)	
Comende that Officer / in thyn Oppynyoun,	2220
As hym that loueth / moore prosperite,	
Vnyversal / of thy Regioune	
Than pryvat avayl / to his singularyte ;	
Signe of good sogett / take this Auctoryte,	2224
Is whan he dothe / for thy hih honour,	
Moore than his charge / to thy singuleer plesour.	2226
(319)	
And trust not / On hym of discrecion,	2227
Which in tresour / puttith his delight,	

With herte mynde / hath delectacioun,		Do not trust a covetous man,
Good to gadre / Whethir it be wrong or right,	2231	
On whom growth / evir the Appetight		
In greet Rychesse / And mony to Abounde,	2233	
Which as a depnesse / is with oute grounde.		
(320)		
Gyff no credence / to such an Officeer	2234	[fol. 54 a.]
That is Corruptyd / in his affecyoun,		or one who
ffor he wyl redily / Seeke mateer,		can be bribed.
And soone consente / to thyn destruccioun :	2238	
Tretyng with lordys / ne cognicioun		
lete hym noon have / and yif he thus offendes,	2240	
Oute of thy presence / hym vttirly suspende.		
(321)		
Love that officeer / of hool herte and entieer,	2241	
Which the lovith / and is ay tretable		
To thy sogettys / tak hede of this mateer		
Them to make / to the Agreeable,	2245	
ffroom thy seruice / which is not permutable ;		
In whom also / these vertues may be sene	2247	The fifteen virtues of a good officer.
By computacioun / folwyng here ffyftene.		
(322)		
In membrys parfight / wel to travaylle	2248	
In the Office / hym commytyd twoo,		
Swyfft / vndirstandyng / gretly doth avaylle,		
with redy conseycyt / wheer meen haue to dōo		
That hym is Charged / to execucioun alsoo	2252	
Soone to putte / Curteys and doughty,		
ffayr spekere / with-oute flattery :	2254	
(323)		
Groundid in science / and a good Clerk,	2255	[fol. 54 b.]
Trewe of behest / hatyng lesynges,		
gentyl of condiciouns / tretable in eeh werk ;		
Wel mesuryd / specially in twoo thynges,		
Mete and drynk / for a-boute kynges		
In-sacyable glotonye / is detestable,	2259	Gluttony is detestable in a king's servant,
Inconveniencie / and abhomynable.	2261	

(324)

That he¹ love worshepe / and encrese, 2262
 Above al thynges / to thy goodlyheede,
 To gadre gold / leve besynesse,
 ffor as a-fore rehersyd / thou mayst rede
 and avarice. Suych an Officeer / in tyme of nede 2266
 Wyl be enclyned / be persuacioun
 The to destroye / for Ambicioun. 2268

(325)

A good officer loves wise men. That he love the / prevy and estraunge, 2269
 Men of worshepe / put to reuerence,
 Which for ²Corrupt[i]on / trewthe wyl not chaunge ;
 But to ech / be polityk prudence, 2273
 Graunte his labour / and his dilligence
 To socoure them / which grevyd be in dispence,
 With-oute carnalyte / makynge no difference. 2275

(326)

[fol. 55 a.] His bearing towards others. In his purpoos / strong and perseueraunt, 2276
 With outyn dred / to se thyn Avaylle,
 Meke of condicouns / and no tyraunt,
 Off thyn Rentyss / knowyn the Resaylle,
 Secreet in werkyngh / sharp in travaylle, 2280
 ffroom greet spekyng / hym kepith discretly,
 ffor moche spekyng / is signe of ffoly. 2282

(327)

In mooche laughtir / that he nat abounde, 2283
 To thy sogettys / gracious and benigne,
 Off repoort / ay that he be founde,
 Trewe and stable / in ech degré and signe
 Among the peple / trewthe to mayntene ; 2287
 To symple also / geve supportacioun,
 And them correcte / which vse extorcious. 2289

(328)

It is to be titled / how prevy with ute obstacle, 2290
 As Oold philisoffres / put in Remembraunce,
 Man is called the microcosm. That in man / is founde greet myracle,
 Namyd the litel world / by Auctours allegeaunce,
 ffor many and / vnkouth circumstaunce 2294

¹ ‘He that’ in MS.² ‘Corrupt / on trewthe’ MS.

ffounde in hym / moost souereyn creature,
Namyd beeste resonable / be intelligence insure.

2296

(329)

He is hardy as leowī / dreedful as the hare,
large as a Cok / and as a hound Coveytorus,
hardy as an hert / in forest which doth fare,
Boxsom as the turtyl / As lyownesse dispitous,
Symples as the lamb / lyk the ffox malicious ;
Swyft as the Roo / as beere slough in taryng,
And lyk the Ellefaunt / precious in ech thyng.

2297 [fol. 55 b.]

The twenty-
three differ-
ent animals
whose nature
is in man.

2301

2303

(330)

As the Asse vyle / and Contagious,
As a litel kyng / hasty and Rebeel,
Chaast as an Aungel / As swyn lecherous¹,
Meeke as a pecook / as boole wood and feell ;
Profitable as the Bee / in his heve, which is his Cel,
ffair as the hors / As the howle malicious,
Dowmbe as the ffyssh / And as a mows noyous.

2304

2308

2310

(331)

Noote this processe / in the Audith Countable,
Of thy Remembraunce / and knowe redyly,
That in beeste / nor thyng vegetable,
No thyng may be / vnyuersally
But yif it be / founde naturally
In mannys nature / Wherfore of Oon Accoord
Oold philisoffres / Callyd hym the litel woord.²

2311

2315

2317

The title
microcosm
justified.**Of a kynges Secretary.**

[fol. 56 a.]

(332)

FErthere / Alysaundre / Conceyve in thyn entent
Thy prevy wyse men / for to vndirstante
In speche fair / in language prudent ;
Gay in endityng / fair wryters with hande
looke they be / and ferthere in thy lande ;
looke thy wryters / of thy secrees
In prevy place / wysely kepe thy lettrees.

2318

The qualities
of a secretary.

2322

2324

¹ Blank in MS.² ‘worlde’ in all other MSS.

(333)

Lyke as a Robe / fayr¹ of greet Rychesse,
 Worshippeth the body / of a myghty kyng,
 So fair language / trewthe to expresse,
 Worshippeth a lettir / with good endityng ;
 look thy secretary / Conecye in ech thyng
 Thyn entent / and it redily
 To execucioun / Can put wittily.

2325
2329
2331How fair
language
beautifieth a
king's letters.

(334)
 Thy hihnesse also / for to enhaunce,
 And thy magnificence / lerne this of me ;
 With greet rewardys / doo them avaunce
 Aftir here merytis² / and ther degre,

2332
2336
2338

Which aldayes / besy and wakyng be
 In thy nedys / for in them stant the warysoun
 Of thy worshepe / thy lyf or thy destruccioun.

[fol. 56 b.]

What a kynges massageer oughte to bee.

(335)

FErhere Alysaundre / to sped thy mateerys
 ffor a-vayl / Enforce thy Corage
 ffor to haue / swyfft massageerys,
 Wys, redy / expert in language,
 Moost Sufficient / for thyn Avauntage ;
 ffor a massageer / As philisoffres record,
 Is the Eye, the Ere / and toung of his loord.

2339
2343
2345The import-
ance of good
messengers,who are the
eyes, ears,
and tongues
of their lord.

(336)
 His Iourne lette / which lyst for reyn ne shour,
 To whom thou mayst / thy wyl also vncure,
 Which the louyth / and thyn honour,
 And if thou ne may / of suych Oon be sewre,
 At the leste / gentil and demewre
 look he be / which wel and feithfully
 Can bere a lettre / and repoorte trewly.

2346
2350
2352Who should
be chosen.

(337)
 Rakyl of toung / or moche which doth muse
 To gete gifflys / what tyme he is sent
 On thy massage / hym vttirly reffuse ;

2353

Who are not
to be chosen
on any
account.¹ A blank in MS.² 'demerytis' in MS.

And ferthermore / nevir vttir thyn entent To hym which wyl be Impotent	2357
In al membrys / be Outragious drounknesse, ffor more than he knowith / suych Oon wyl expresse.	2359
(338)	
fferthere be prudence / entitle ¹ this mateer,	2360 [fol. 57 a.]
And it Rolle / in thyn Countable mynde,	
That hihe Estat / ne greet Officeer,	Send no great man on your errands,
On thy massage / thou vse for to sende, ffor yif he / to tresoun condiscende,	2364 for fear of treason.
Off the and thy Reem / he may be destruccioun, Whoos punysshment / I remytte to thy discreciooun.	2366
Of Equiperacioun of Sogettys and Conservacioun of Justice.²	
(339)	
COnceyve dere sone / how the hous of thy mynde,	2367
be thy sogettys / and the tresour,	
By which thy Reem / Confermyd as I ffynde,	How a realm profits by the justice of a king
Doth Contvne / in greet and hihe honour, lyk a gardelyn / of Redolent savour,	2371
Aboundyng in trees / and divers ffrutys, Which gryffyd on stokkys / haue many braunchys.	2373
(340)	
The braunchis sprede / the frute doth multiplye,	2374
And in Caas / lyk and comparable,	
Off poweer excellent / trewthe to speceffye,	
And of a Reem / tresour perdurable,	
By the prudence / famous and agreeable,	2378
Off the Comownys / by polityk livyng,	
Grove alle vertues / to worshepe of a kyng.	2380
(341)	
In werk and woord / and al ther dedys,	2381 [fol. 57 b.]
To be mesuryd / is Covennable,	
ffroom velonye / and wrong in al ther nedys,	who defends them,
Them to diffende / to the is portable,	
Pepil to governe / to the is avayllable,	2385 and governs according to custom.
Afftir Custom / And Condiciooun,	
In ther partie / vsyd of thy Regioun.	2387

¹ 'eittile' in MS.² In margin of MS.

(342)

Choose good
subordinates,
or else fear
rebellion.

To ther Suppoort / gif them an Officeer,
Which tendith not / to ther destruccioun,
Good of condicioun / wys in ech mateer,
In tyme pacient / vse noon extorecioun
ffor to take this / for ful conclusyoun,
Yif the Contrarye / thou doo / that I the telle,
Ageyn the / thy sogettys / shul rebelle.

2388
2392
2394

(343)

Have im-
partial
judges,
and Courts
of Appeal.

To encrees of thy Court / And also of thy Reem,
have Iuges trewe / good and wyse,
not parcial / but indifferent men,
Which for lukyr / trewthe will not despysye,
Prenotaryes / to haue / I the Advyse :
ne that the Iuges / Corrupt of entent,
Ageyn Iustice / gyf the Iugement.

2395
2399
2401

[fol. 58 a.]

Of the governaunce of Bataylle.¹

(344)

Do not fight
in person.

FErthere Alysaundre / be-hold for thyn avayl,
That to thyn hihenesse / it is Conuenient,
Not to contvne / werre and bataylle ;
In thy persone / Conceyve myn entent,
ffor Coveitise or envye / to make busshement,
Or foly to fight / for presumptuousnesse,
Is thyng temerarye / and noon manlynnesse.

2402
2406
2408

(345)

Find out the
popular
opinion of
men;
encourage
your soldiers;
be well
armed.

Off thy Court / look thou be dilligent,
ffor to here / the Comoun Oppinyoun,
Thy men of Armys / dispreyse not of entent ;
But of me / lerne this conclusyoun,
Gyf them fair speche / behete them warysoun,
And to bataylle / entre not sodeynly,
but thow haue Armvre / and wepne necessary.

2409
2413
2415

(346)

Vpon thy Enemy / renne not sodeynly,
ne dispurveyed / dreede not for to flee,
What tyme thou art / besegyd traytourly,

2416

¹ In margin of MS.

ffor dysworshipe / to thy magnanymyte,
It is noon / lerne this of me ;
Keep wel thyn Oost / and the logge al dayes,
Nyhe to hillys / watrys and woodyes.¹

(347)

Haue also greet / Aboundaunce of vitaylle,
Moore than the nedith / be lyklynnesse ;
ffreshe trompetys / greetly doon avaylle,
Which to fight / gif greet hardynesse,
Strengthe, vertu / Ioye and lightnesse,
Vnto the Oost / which is On thy partie,
And the meny / discounfort / of thy Enemye.

(348)

Be not al tymes / Armyd Oon Armvre,
look thou be kept / wel / with good Archeerys,
Summe of thy people / to stand fix and sure,
Othir to Renne vpon / to destroy Arblasteerys,
ffair behestys / wyl make fel as steerys,
Wherfore whan thou shalt / entre the bataylle,
Thy people to Counforte / greetly doth avaylle.

(349)

ffe al hastynesse / in especial chydynge,
And if thorough tresoun / constreyned thou be to flee,
To haue good hors / swifft of Rennynge,
Doth aparteyne / to thyn excellent dignitee,
Which Save thyn Oost / shal and also thee,
ffor thy conservacioun / yf thou resort,
To alle the puissaunce / gevith greet counfort.

(350)

And yif thy Enemyes / gynne for to fle,
Chase them not / ovir hastely,
Holde al tyme / togidre thy meyne,
Which shal Cause / the haue victory :
Engynes to haue / is special remedy,
Yif thou assaylle / wyl Castel or tour,
With maystryes to myne / and special socour.

1

nygh hilles, watirs / & wodys if þu may.'—14408.

2420

Where to
lodge your
army.

2422

2423 [fol. 58 b.]

Be well
victualled,
and have
plenty of
trumpets to
liven your
men.

2427

2429

2430

Have good
archers;

skirmishers
to kill the
arblasters;

remain with
the reserves;

2436

2437 do not find
fault;

have a good
horse ready
to retreat;

2441

2443

2444 [fol. 59 a.]

2448 have siege
engines in
readiness;

2450

(351)

poison or
destroy their
wells;
have skilled
spies.

There watrys destroye / or ellys envemyne, 2451
 Expert in language / haue exilotourys,
 Them to be-traye / be sum Sotil Engyne,
 And to knowe / alle ther labourys,
 A poynt of werre / thoughe vndir flourys, 2455
 Of peynted language / reste the scorpioun,
 ffor a traytour / to be-traye is no tresoun. 2457

(352)

It is better
to get what
is wanted
without war.

Lerme this Conclusyoun / folwe my doctrine, 2458
 In poyntes of werre / take thyn avayl,
 And yif thou may / thorugh grace which is dyvyne,
 With oute werre / take hede to my Counsayl,
 Gete thyn Entent / or withe oute batayl, 2462
 Off thyn Enmyes / thou owyst, as sey clerkys,
 ffor werre shulde be / the laste of thy werkys.¹ 2464

[fol. 59 b.] **Of the Crafft of physynomie, and the ymage of ypocras.**

(353)

Philomon,
discoverer
of physi-
ognomy:

FErthere I wyl / thou knowe in this partie, 2465
 the excellent science / celestial and divine,
 ffounde be philomon / I mene phisonomye,
 Be which thou shalt / folwyng my doctryne,
 knowe disposiciooun / in ech degree and signe, 2469
 Of al thy peple / by polityk prudence,
 Which folwe sensuallyte / and which intelligence. 2471

(354)

the use of the
science.

The qualitees to enserge / and ther naturys, 2472
 With othir Crafftys / which that be secrec,
 Poweer of planetys / in al Creaturyrs,
 Dyfformacioouns / of Circes and medee,
 lokyng in facys / lerne this of mee, 2476
 And of membrys / to se proporciooun,
 Off ech wyght / declaryth the disposiciooun. 2478

(355)

In this science / philomon Expert was,
 And in al partyes / of philosophie,
 In whoos tyme / Regnyd ypocras, 2479

¹ Ar. 59. and Harl. 2251 conclude here.

Expert in phesyk / and Astronomye,
 Off whom for purpoos / and ffantasye,
 To preve philomon / in his Iugement,
 disciples of ypocras / thus did of entent.

(356)

Of moost wyse ypocras / they put in picture,
 The ymage / in ech proporcione,
 And to philomon / they Offryd that ffigure,
 hym be-sechyng / the disposiciooun,
 them to telle / with qualitees and condiciooun,
 Of that man / by his experyence,
 Whoos figure they / hadde there in presence.

(357)

Poweer of planetys / and Ek the sterrys,
 And of every / hevenly intelligence,
 Disposiciooun of pees / and Ek of werrys,
 And of ech straunge / othir science,
 As the sevene goddys / by ther influence,
 Or of natural body / the transmutacioun,
 Of which he droof / this conclusyoun.

(358)

This man he Seide / of natural resoun,
 Was a disceyvour / loyng lecherye,
 ffor which the disciples / in that sesoun,
 hym to destroye / purpoosyd ffnally,
 And hym rebukyng / with woordys of velony,
 They seide "ffool / this ymage prentyd was,
 Aftir the ffigure / of moost wyse ypocras."

(359)

This wyse philisoffre / of greet providence,
 Wel disposed / seyng on this maneer,
 With this Resoun / stood at his diffence,
 And seide "this ymage / Sovereyn and entieer,
 Is of ypocras / ffigure bright and Cleer,
 Wherfore I gaff yow / not enformaciooun
 Of Actual dede / but disposiciooun."

(360)

The Answere yove / they passyd his presence,
 And to ypocras / yove relacioun,

2483 How Hippo-
crates' dis-
ciples tried
Philomon

2485

2486 [fol. 60 a.]

with a
picture of
Hippocrates,

2490

2492

2493 asking his
judgment.

2497

2499

2500 He answered
that he was
deceitful and
lecherous.2504 When they
rebuked him
angrily,

2506 .

2507 [fol. 60 b.]

he answered
that he told
not of deed,
but of natural
disposition,

2511

2513

2514

how they hadde attemptyd / the science
 Off wyse philomon / for his disposiciooun,
 Which conceyvyng / his owne Complexioun,
 Seide it was trewe / be lyknesse,
 Al that of hym / philomon did expresse.

which Hippocrates acknowledged to be true:

2518
2520

(361)
 ffor this dere sone / I wryte in this partie,
 Rewlys abreggyd / and sufficient
 In the science / of phisonomy,
 Which to parceyve / looke thou be dilligent
 In alle dowtys / which wyl the Content,
 To nature, perteynyng / in substaunce,
 And atwen qualitees / make disseveraunce.

therefore kings should learn physiognomy.

2521
2525
2527

[fol. 61 a.] In sentence breeff / to wryte to thy honour,
 And exclude / al superfluyte,
 Avoid washy-looking men. Man which is / feble of Colour
 ffor thy avayl / looke that thou flee,
 ffor he is pleynly / tak heed vnto me,
 To lechery disposed / be nature and kynde,
 And othir evelys / many as I ffynde.

2528
2532
2534

(362)

Choose a man who laughs heartily. Man which lawheth / with wyl and herte,
 Iust / stedfast / and trewe is of nature,
 The signs of one who loves you personally. Oute of thy presence / whych wyll not sterte,
 But to be-holde / the deliteth in sure,
 Reed, shamefast / witty and demevre,
 Which with teerys / and syhyng makith moone,
 Whan thou hym blamyst / louyth thy persoone.

2535
2539
2541

(363)

Do not trust deformed persons, As froom thy Enemy / fle his presence,
 Which a-complysshed / in membrys Organychall
 Is not / and noote this sentence,
 ffor avayl / of thy excellencie Royal :
 ffrom hym that is / looke thou ffal,
 or marked on the face. Markyd in visage / for lerne this Conclusyoun,
 he is disceyvable / by disposiciooun.

2542
2546
2548

(365)

Best of Complexioun / to ech Creature,	2549	[fol. 61 b.]
Is to be / breefly to expresse,		
Wel proporcionaly / and meene stature,		Description of a good appearance;
In eyen and heerys / havyng blaknesse,		
Colour meene / atwen whyte and Reednesse ;	2553	
Visage rounde / boody hool and right,		
With meenesse of the heed / is good in ech wyght.	2555	

(366)

Meene in voys / nouthir to liih nor baas	2556	of the voice,
In moche speche / which doth noon Offence,		
Spekith in tyme / and doth no trespaas		
vnto the Eerys / of the Audience,		
Conveieth his mateer / be resoun and prudence,	2560	
In ech Circumstaunce / vsith discreciooun,		
Suych a man / is best of complexioun.	2562	

(367)

Eerys pleyn and soffte doon signeffye	2563	of the ears,
Man to be boxom / Curteys and kynde,		
Coold of brayn / trewthe to speceffye,		
And the Contrarye / conserve this in mynde,		
As Eerys sharpe / and thykke, as I ffynde,	2567	
Be evident toknys / and signes palpable,		
Of a fool / nyce and varyable.	2569	

(368)

Off heer also / whoo hath greeete quantite	2570	[fol. 62 a.]
On wombe and breest / he is, I the sure,		of the hair,
Good of condicioouns / in ech signe and gre,		
Merveyllous of complexioun / and singuleer in nature,		
In whoos herte / longe doth endure	2574	
Thyng a-geyn Resoun / doo vnfeithfully		
To his Rebuke / shame or velony.	2576	

(369)

Heerys blake / shewe righywysnesse	2577	black hair,
In a man / and love and resoun,		
The rede also / be signe of ffoolynesse,		red hair,
lak of providence / and discreciooun,		
Of fretyng wretthe / with Oute Occasyoun,	2581	
PHILOSOPHERS.	G	

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	And Colour a-tw'en both / to speke breefly Of pesable man / is signe and witty.	2583
	(370)	
large eyes,	And he that hath / Eeyen Out of mesure Ovir greete / with oute proporciooun, He is in voys / of kynde and nature, Slaw, vnshamefast / with oute subieccioun ; A-tw'en bothe / which kepe dymenciooun,	2584
colour of eyes,	Of Colour browñ / nouthir blak nor whyte, Curteys trewe / and konnyng be of right.	2588
	(371)	
[fol. 62 b.] long eyes,	Eeyen longe / and extendid visage, Signe be / of malice and Envye ; Dul of cheer / which lyst nat to rage, But as the Asse / evir casteth his Eeye To the Erthe / tak heed of this partie :	2591
	He is a fool / malicious, vntretable, Hard of kynde / and not sociable.	2595
	(372)	
shifty eyes.	Eeyen also / which be lightly mevyng, visage long / with oute mesure, Off hasty man / vntrewe and levynge, Be signes Evident / and tooknys I the sure ; Colour reed / Causyd of blood pure,	2598
	Is signe of strengthe / and greet manlynesse, Which to fight / gevith greet hardynesse.	2602
	(373)	
Spots round the eyes the very worst signe.	But of this mateere / looke thou heede take, That werst signe / in disposiciooun Is whan spottys / reede, whyte, or blake, Mannys Eeyes / doo envirooun, Werst of othir / with oute comparysoun ;	2605
Thick eye- brows.	And whoo so heer / thykke doth bere On the browys / is a shrewd spekere.	2609
	(374)	
[fol. 63 a.] the eyebrows,	fferthere, whoo hath / moche heer dependyng A-twene the browes / is a shrewd signe. Browys large / to templys / ech streechynge,	2612

Signe of hym / that falsnesse wyl mayntyne ; Which keepe meene / tak heed of my doctryne, And in mooche heer / be not Aboundyng, Evident signe be / of good vndirstandyng.	2616
(375)	
Noote this mateer / Entitle it Redily, long noose / streechyng vnto the mouth, Tokne is of man / boold and hardy, And he that hath / the nature that is vnkouth, Cammyd nose / bore in north or south, With gristil of nose / litel redily, Is sone wroth / hoot and hasty.	2619 long noses, 2623 camuse nose, 2625
(376) ¹	
fferthere take heed / to my doctryne, large nose in myddys / which doth vp ryse, Of a lyere / and greet spekyng is signe, As Oold philisoffres / Clerly doth devise ; But best he is / in ech maner wyse. That nose-thrylles / ne ² nose, I the hete, Ovir litel hath / ne Ovir greeete.	2626 large hooked nose. 2630 2632
(377)	
In this mateere / ferthere to procede, And it Entitle / vnto thy good grace, Moo of membrys / to the it is nede Propirtees to knowe / in special of the fface, Dirk ignoraunce / awey which wyl chace ; Which plat and pleyn / though it be specious, Is signe Evident / of man Envious.	2633 [fol. 63 b.] 2637 An envious face. 2639
(378)	
Signes be / for ful conclusyoun, As in wryting / philisoffres seyn, Whan face kepit / dew proporcions, These dymenciouns / he kepit in certeyn, Not engrosyd / nouthir ovir pleyn, Jawys and templys / in mene vp-rysing, Which signe is / of witt / and greet vndirstandyng.	2640 2644 A well-pro- portioned face. 2646

¹ Not in Lansd. 285.² 'the' in MS.

(379)

The voice, Meene in voys / neythir to grete nor smalle, 2647
 Signe is of trewthe / and rightwysnesse,
 Whoo spekith soone / or ony man hym calle
 Is vnresounable / as philisoffres expresse :
 Greet voys / signe of hastynesse, 2651
 Greet sownyng / Envyous and Angry,
 ffair and hih / of wyldenesse and ffooly. 2653

(380)

[fol. 64 a.] Considre / Alysaundre / be dilligent labour, 2654
 moving of hands, Whoo in talkyng / Conceyve what I mene,
 Handys doth meve / is a disceyvour,
 He stant stable / from these is pure and clene ;
 small neck, With nekke to smal / in proporciooun whoo be sene 2658
 Is a fool / ovir short / disceyvable,
 And ovir gross / A lyeer detestable. 2660

(381)

“good round belly,” And he that hath / wombe greet withoute mesure, 2661
 Proud, lecherous, is / and vnprudent,
 breest greet, and shuldrys / large insure,
 well shaped body, With bak wel shape / be signes Evident
 Of many wourthy / wys and provident, 2665
 Good of vndirstandyng / hardy to fight,
 Who hath the Contrary / is noyous to ech wyght. 2667

(382)

long arms, Armys longe / strecchyng to the knee, 2668
 sharp shoul- Tokne of wysdam / is and hardynesse ;
 ders, Shuldrys sharpe / I mene not reyzed with slevys,
 long fingers, Off evyl feith / is lyklynnesse,
 longe fyngerys / trewthe to expresse, 2672
 Crafftys to lerne / yevith dispositiooun,
 In Especial / of manual Operaciooun. 2674

(383)

[fol. 64 b.] He that hath ffyngres / greet and shoort 2675
 thick short fingers, Is dispoosed / noote this doctryne,
 To be a fool / nyce in his dispoort ;
 great feet, Whoo hath greet feet / vntrewthe wyl mayntyne,
 small feet litel and light / been evident signe 2679

That he is hard / of vndirstandyng, And smale leggys / be tokne of symple konnyng.	2681 and legs,
(384)	
Of leggys and helys / be tokenyth largenesse	2682
—Mighty to be / in strength of body ;	
In knees also / trewthe to expresse,	knees.
He that is ovir / moche ffleshy,	
Is soffte and feble / lerne this naturally ;	2686
Whoo hath litel / is evil of wyl,	
In al thynges / hasty with oute skyl.	2688
(385)	
To al vertu / disposed, and science,	2689
Good and kynde / of Complexioun,	
Is a man / havyng in sentence	
Signes twelve / be computacioun ;	
ffleshe soffte / of disposicioun,	
Or meenely sharp / and of mene stature.	
Twen whyte and Reed / in Colour kepit mesure.	2695
(386)	
Swete of look / and the Eerys pleyn,	2696 [fol. 65 a.]
Eyen menely / grete be mesure,	
The heed not greet / but a-twen tweyn,	
Moche and litel / is good I the sure ;	
Nekke sufficient / and of good stature,	2700
Whos shuldrys bowe / a litel mesurably,	
In leggis nor kneeys / be not moche ffleshy.	2702
(387)	
Cleer of voys / and eke mesurable,	2703
Palmys and ffyngrys / longe in suffysaunce,	
Skornys to vse / is not comendable,	
lawhyng visage / is good in daliaunce,	
vsyd in mene / With dew Circumstaunce ;	2707
ffor afffir the mateer / requerith audience,	
So contenaunce to shewe / is good providence.	2709
(388)	
Be oon in-sight / deme no man to soone,	
In sentence breeff / folwe my doctryne,	
ffor hasty denyng / where men haue to doone,	2710 Note all the members,

and do not
draw con-
clusions from
one alone.

Of improvidence / is evident signe ;		
And this book / breffly to termyne,	2714	
In oon membrir / for ful conclusyoun,		
nevir deme / mannys disposicioun.	2716	

(389)

[fol. 65 b.] Behoold al ¹ signes / give aduertence,	2717	
Which moost aboundyn / to se is avayable,		
And in mynde / by polityk prudence,		
nombre of them / which be most profitable,		
In party best / and moost Amyable,	2721	
Which the mvt graunte / the lord moost imperial		
Explicit. ² Aboue al hevenys / Supra celestial. Amen.	2723	

(390)

Envoya. ² Goo litel book / and mekely me excuse,	2724	
To alle thou that / shal the seen or rede,		
Yf ony man / thy Rudnesse lyst accuse,		
Make no diffence / but with lowlyhede		
Pray hym refourme / wheer as he seth nede :	2728	
To that entent / I do the forth directe,		
Wher thou faylest / that men shal the correcte.	2730	

¹ 'of' MS.² Not in this MS

NOTES.

p. 1, l. 1. This Introduction is taken advantage of by some to insert the name of the king by whose orders the translation is made. Thus Shirley dedicates his translation to Henry VI, and the French translation in the king's library, printed in 1489, is dedicated to Charles VIII. The first twenty lines are Lydgate's summary of the duties of a king, founded on a couple of lines in the original, "Deus omnipotens custodiat regem nostrum ad gloriam credentium, et confirmet regnum suum ad tuenda legem divinam suam, et perdurare faciat ipsum ad exaltandum honorem et laudem bonorum."

ll. 1—300 represent the prologue in the Arabic version, with the exception of 211—231, which are due to a mistake in some Latin MSS., which substitute the name of Philip of Paris for Jahja ibn al Batrik.

p. 1, l. 8. *The lord* = God.

p. 1, l. 20. 'In your desire this processe for to here.'—*Ass. of Lad.* 27.

'I make an ende of this prosses.'—*B. D. s. M.* 848.

'And shortly of this processe for to pace.'—*Leg. Ariadne* 29.

'What wise I should perform the said processe

Considiryng by gode avisement

My unconnyng and my grete simpenesse

And ayenward the straite commaundement.'—*B. D. s. M.* 158.

'Of this processe now forth will I procede.'

Balade In Feverere 22.

'Takith at gre,' 'To take at gre.'—*T. of Glas* 1085.

p. 1, l. 21. 'By ther favour and supportacioun'

To take in gre this rude Translacioun.'—*B. D. s. M.* 840.

'Accept in gre this litil short tretesse.'—*C. of L.* 28.

rudness of my style.

'Thy rude langage full boystously unfold.'—*F. and L.* 595.

p. 1, l. 24. 'Voyde of Elloquence.'

'With timerous herte & trembling hand of drede

Of cunning nakid, bare of eloquence.'—*C. of L.* 1.

'Destitute

Of Eloquence.'—*B. D. s. M.* 842.

p. 2, l. 33. *digne* refers to *book* in 31.

p. 2, l. 46. The Arabic and most Latin versions have 'bicornis' or 'duo cornua habuisse dicitur.' The two horns are due to the two horns with which his God-father Ammon is represented. See *Wars of Alexander*, p. 10. Ed. E. E. T. S.

p. 3, l. 77. Lydgate's text only justified him in saying that some of the philosophers had counted Aristotle a prophet.

p. 4, l. 89. *Vnkouth and strange, 'extranea opera.'* See l. 219.

'Uucouth and straung.'—*Ch. Dream.* 1427.

p. 4, l. 98. *douce*. Lat. ‘columna,’ which in some MSS. is columba. Fr. columbe. Shirley, culvour. This opinion is attributed to the peripatetics.

p. 4, l. 104. *Al hool the world*, a common use. See l. 196, &c.

‘All whole in govirnance.’—*C. of L.* 373.

‘Had whole achievid th’ obeysaunce.’—*Ch. Dr.* 2.

‘Whole your thought.’—*Ch. Dr.* 498.

p. 4, l. 110. *The Round bal*. When was the orb introduced as a royal sign?

Septentryoun. Several MSS. speak of Alexander, ‘qui dominatus fuit toti orbi, dictusque monarca in Septentrione.’ I don’t see why ‘in septentrione.’

p. 4, l. 112. *vij Clymatys*. The world was divided into seven climates by ancient geographers, such as Ptolemy. These were divisions answering to the length of the longest day. Thus the first climate was from the Equator to where the longest day was 12 hrs. 45 mins., and was named the Climate of Meröes. The second was called from Syenes, the longest day was $13\frac{1}{4}$ hrs.; the third from Alexandria, $13\frac{3}{4}$ hrs.; the fourth Rhodes, $14\frac{1}{4}$ hrs.; the fifth Rome, $14\frac{3}{4}$ hrs.; the sixth from the Black Sea, $15\frac{1}{4}$ hrs.; and the seventh, North Germany, $15\frac{3}{4}$ hrs., the rest of the world being reputed uninhabitable. The climates south of the Equator were called anti-Meröen, &c. &c. However, more modern writers divide the space between the Equator and the Arctic Circle in twenty-four climates, allowing a half-hour difference of longest day to each climate. See *Claverij. Introductio in Universam Geographiam*, Lib. VII.; *Amst. Elz.* 1659. 12°. p. 22; *Borrhaus in Cosmographiae Elementa. Bas.* 1555. 8°. p. 121, &c. &c.

p. 5, l. 113. *gruchyng*. ‘Grutching in no wyse.’—*C. of L.* 960.

‘Withoutin grutchinge or rebellion.’—*Pilgrim.* 183 b; *Troy-Book*, Bb₄ d; *Comp. of Bk. Kt.* 554; *L. Lady f₁a*; *T. of Glas* 424, 879.

p. 5, l. 147. *the fyn of ther entent*.

‘The fine of his entente.’—*T. and C.* iii. 125.

p. 5, l. 150. *magnanimyte*. This expresses a quality not readily expressible in English. Cf. Freeman’s *History of William Rufus*. These were men ‘quorum actiones in regiam potentiam directae sunt.’

p. 6, l. 155. Lydgate alters his text, which expresses a desire to slay them.

p. 6, l. 160. The text might equally well be Jupartye, but it seems to me that the sense of *imparting* information would do better. The other texts are little guide to what Lydgate would write. The English is, ‘But only thou certifie vs bi thi lettres, as thou seemest most spedfull vnto vs’; the Latin is, ‘Quidquid igitur super hoc decreveris, nobis significa tuis scriptis’; the Arabic is, ‘What do you advise in this matter?’

p. 6, l. 164. Lydgate here entirely misapprehends the sense of his text, which is that if Alexander can change the air and water of that land, and the disposition of their states, then he was to fulfil his intention; meaning, ‘since you can’t change the nature of the country, govern it by kindness.’

p. 6, l. 166. An allusion to the spheres of the elements. See quotation in note on line 551. They were supposed to lie immediately round the earth, which was the sphere of earth, then came air, then water, and outside that fire. Then followed the planetary spheres. But *Bart. Angl. de Prop. Rerum* puts it otherwise; see my *Medieval Lore* for some account of medieval astronomy according to him.

p. 7, l. 186. *wynges*. A favourite Middle Age symbol for the protection of a king, &c., derived from Scriptural sources. See l. 324, ‘wynges of humble Obedyence.’

p. 7, l. 204. Freinsheim, in his supplement to *Quintus Curtius*, Lib. I., cap. iii., had this in mind when he wrote ‘Eam autem Philosophiae partem, quae sibi aliis que probe imperare docet, ita coluit, ut magnanimitate, prudenteria, temperantia, fortitudine, quam armis et opibus instructior, tantam imperii Persici molem subruere aggressus censeatur.’

p. 7, l. 210. The mistake of attributing this to Philip of Paris arises from a shortened Latin copy, which put Philip of Tripoli’s heading, and omitted his dedicatory letter to Bishop Guido. Paris seems to have been arrived at from reading the contracted form of ‘Patricii’ as ‘Parisii.’ There is no Philip of Paris who can be found likely to have had anything to do with this work.

p. 7, l. 220. *sugryd enspyred Elloquence*. See l. 376.

‘A word of sugrid eloquence.’—*C. of L.* 933.

‘Of Tullius had the sugrid eloquence.’

Lydgate’s balade of good conseil 100.

‘sugred dytees.’—*Troy-Book* G₅ a.

‘sugred eloquence.’—*Troy-Book* K₃ d.

‘The sugred language.’—*Falls of Pr.* 163 d.

p. 8, l. 224. *Tullius gardyn*.

‘The blosomes fresh of Tullius gardein sote.’—*C. of L.* 8.

p. 8, l. 227. *wakir goos. Parl. Foules*, st. 52.

p. 8, l. 232. Lines 232 to 301 are repeated, 603—37 more compactly. The Arabic very curiously represents Jahja ibn al Batrik as searching all the temples of the *Egyptians*. The differences between the two versions show us Lydgate getting over the ground, or pausing to amplify every thought, and the results.

p. 8, l. 246. *Cupydes ffyr*, learning under the guise of love.

p. 8, l. 249. *Cytheroes tonne*. Is this a reference to the vats of sweet and bitter, of which each of us may take one? ‘licour.’

‘O auriate licour of Clio! to write.’—*Balade in comedacoun*, &c., 13.

p. 9, ll. 250-5, 59, 282, &c. Here the mention of the temple of the sun leads him to use the sun as a metaphor for knowledge.

‘3oure stremes clere.’—*T. of Glas* 1342.

‘And Phebus with his hemis clere.’—*In praise of women*, l. 26.

p. 10, l. 301. *Chalde*. Syriac. The Arabic calls it ‘recent’ (Roman), but gives no hint as to the leader of the faithful the translation was made for.

p. 10, l. 302. This stanza is Lydgate speaking for himself, and introducing the prolog of Philip of Tripoli.

p. 10, l. 309. ll. 310-11 depend on *hym*, 312 *et seq.* follow *drough*.

p. 10, l. 314. *Celestial*, a rather badly chosen epithet.

p. 11, l. 317. *Covalence*. Lydgate makes Valence into Covalence, for the sake of the verse.

p. 11, l. 318. Metropolitan is a misreading of Tripolitanus. Some poor MSS. have ‘tropol,’ which Lydgate might have conjectured into Metropolitanae.

p. 11, l. 319, is substantially repeated in 327.

p. 11, l. 321. The seven sciences are Mathematics, Geometry, Astronomy, Music, Ethics, Physics and Metaphysics. The seven arts are Grammar, Dialectics and Rhetoric (the trivium), and Arithmetic, Music, Geometry and Astronomy (the quadrivium), but the distinction was lost in Lydgate’s time. The seven arts are characters in the *Court of Sapience*. See l. 1527. There were also seven prohibited arts, and seven mechanic arts—Lanificium, Armatura, Navigatio, Agricultura, Venatio, Medicina, and Theatrica..

p. 11, l. 322. *Phillipus*, not of Paris, but of Tripoli.

p. 11, l. 331. *Astonyd*. Astond—not Astonied—fixed, firm.

p. 11, l. 334. *With quakyng penne*, &c., a favourite Lydgate phrase.
 ‘Quakith my penne—my spirit supposeth,
 That in my writing ye find woll offence.’
Mother of norture, 50-1, and see *T. of Glas*.

p. 11, l. 337. *I have no Colour but oonly Chalk & sable.*
 ‘or colouris of rhetorike.’—*H. of F.* ii. 351.

p. 11, ll. 341-8. *lych as the moone passith a smal sterre.*
 ‘As of light the somer sonne shene
 Passeth the sterre.’—*Parl. of F.* 299.
 ‘As the somer sonne
 Passeth the sterre with his bemes shene.’
Flour of C. 113; *T. of Glas* 251, 252.

p. 11, l. 343. *Arthurus and the sterrys sevne*. The Pole star Arcturus and the Great Bear. This is higher in the scheme of spheres than the seven planets.

p. 11, l. 347. *fervent as the glede.*
 ‘A thousande sighis hottir than the glede.’—*T. and C.* iv. 337.

p. 12, l. 352. *Ceryously*, unusual for ‘in series.’

p. 12, l. 372. The next seventy lines Lydgate builds on the following—
 ‘Adhuc in in scientris liberalibus literalissimus, in Ecclesiasticis et legibus peritissimus, in divinis et moralibus doctissimus.’ One shudders to think what might have been if he had gone through the whole work in this way.

p. 12, l. 378. Like Chrysostom.

p. 13, l. 384. Perhaps Lydgate had in mind the famous Aurora, a medieval compendium of divinity by Peter of Riga, a canon of Rheims (1209), and combined this reminiscence with the meaning of daybreak.

p. 13, l. 397. The same metaphor of Phœbus for clearness, &c., as in ll. 250, &c.

p. 14, l. 414. *the heavenly influence* was the favourable aspect of the stars.
 ‘The seven planets discending fro the spheres
 Whiche hath powir of al thing generable
 To rule and stere by ther gret influence
 Wedir & wind, and course variable.’—*Test. of Cres.* 147.

p. 14, l. 424. Seven Wells of Philosophy. Who first used this figure?

p. 14, l. 430. See l. 722.

p. 14, l. 431. Lucan was one of the most popular poets in medieval times, due perhaps to his supernatural machinery and to the subject. He is one of the pillars in the *House of Fame*, iii. 407—16.

p. 14, l. 442. Antioch in Greece.

p. 14, l. 444. The Latin speaks of ‘this most precious pearl of philosophy.’ Lydgate likes a ruby better.
 ‘Geme of beaute! O carbuncle shining pure!’—*Craft of Lovers* 33.
 ‘No rube riche of price.’—*C. of Love* 78.
 ‘A fyn charboncle sette saugh I,
 The stone so clere was and so bright,
 That, also soone as it was nyght,
 Men myghte seen to go for nede
 A myle or two, in lengthe and brede.’—*Rom. of Rose*.
 Neckham and Bartholomew also speak of its shining at night. See l. 552.

p. 14, l. 447. The assonance ‘sent of assent.’

p. 15, l. 454. *humble Affeccyoun.* There is nothing of the modern sense of affection here. It is humble disposition, ‘cupiens humiliter obedire.’

p. 15, l. 459. A Lydgate sentiment, taken from wood-cutting,—a dangerous and unhandy way of working, ‘Yet since there were but few copies even among the Arabs themselves, he would try to translate it.’

p. 15, l. 469. *magnanymyte*, mistake for ‘magnitudinem,’ your greatness.

p. 15, l. 476. This rubric is put in without any reason; the next few stanzas are a continuation of Philip of Tripoli’s prologue.

p. 16, ll. 477—483. These lines are manifestly worthless. They have neither beginning nor end, and do not join to the next. Evidently put here by Burgh because there was no other place but l. 638 perhaps.

p. 16, l. 485. *a purpose take, &c.,* ‘took a purpose.’ l. 486 is in a parenthesis. The Latin is, ‘Qui postulavit ab eo, ut ad ipsum veniret et secreta quarundam artium sibi fideliter revelaret, videlicet motum, operationem et potestatem astrorum in astronomia, et artem alchemiae in natura, et artem cognoscendi naturas, et operandi incantationes et celimantiam et geomantiam.’

p. 16, l. 491. See p. 79, ll. 2493—2498, where the lines are used again.

p. 16, ll. 491-3, are references to the astrological part of Alexander’s secrets.

p. 16, l. 495. The seven gods are the seven planets. It is a part of Lydgate’s learning to put them under this form.

The process of incantations in Lydgate’s time was long and interesting. Suppose, for example, you want to bring anybody to a violent death, you will then want to call up the Evil Spirit of Mars. Get yourself up as a priest, or at least in clean linen vestments; prepare a pentacle, and trace it out with a consecrated sword; mark in the corners a number of sacred emblems, and then commence by asking God’s blessing on the work. Then get a friend with you to read the proper lesson, and call up all the good spirits of the day to be near you. Then conjure Mars to appear under any form he thinks fit. If he is coming you will see a burning flame approach you, thunder and lightning will surround the circle, he will roar like mad bulls, and have stag’s horns and griffin’s claws. At last he will appear, either as an armed king riding on a wolf, or a woman holding a shield on her thigh, or a goat, or a horse, or a stag, or a red cloak, or as wool, or some one of a number of other shapes. Then command him to do what you will, and then order him to go quietly. Perhaps he won’t, and then you have to pile on the imprecations till he is frightened. Very likely, however, he may not become visible at all, but don’t think he is not there. If you leave your pentacle unwarily, you will most likely be torn to pieces. The safest thing to do is to keep on conjuring him till he comes, and then to send him away. Then you have to call all the good spirits you can to your aid, and when you feel you have sufficient near you, to leave the place and get home. Of course you have to choose a favourable spot. Near an old execution ground, or battlefield, is the best one for Mars. Some authors recommend making another pentacle beside your own, and conjuring the spirit into that, but then there is quite literally the devil to pay when you let him out.

‘Sith that I se the brighte goddis seven.’—*Visage without paintyng.*

See *Test. of Cres.* 147 (note on l. 414).

‘Gan thankin tho the blissful goddis seven.’—*T. and C.*, iii. 1203.

‘And clerkis eke which connin well

All this magike hight Naturell,

That craftily doe ther ententes

To maken in certain ascendentes,’ &c.—*H. of Fame*, iii. 175.

p. 16, l. 497. The seven metals date from the earliest times. They are electrum (a natural alloy of gold and silver, counting as one of them), gold, silver, copper, iron, tin, and lead. Proclus, in his commentary on the *Timaeus*, refers some metals to the planets: gold to the sun, silver to the moon, lead to Saturn, and iron to Mars. Olympiodorus (see *Fab. Bibl. Graec.*, V. vi.) gives the complete list: electrum to Jupiter, copper to Venus, tin to Hermes, and the others as above. When it was perfectly clear that electrum was not a metal, but an alloy, tin was assigned to Jupiter, and quicksilver was appropriated to Mercury. There does not seem to have been much distinction made between brass and copper in early times—probably they had no pure copper, but such as was found native.

p. 16, l. 498. This line repeated, l. 2473.

p. 16, l. 499. Calculations and Geomancye. Calculations were such things as our wheel of fortune, fortune-telling cards, &c. Geomancy was originally the scattering of grains of sand on the ground, and afterwards came to the scattering of blots on a sheet of paper from a pen. There were sixteen shapes to which these blots were approximated, such as Journey, Prison, Girl, Boy, Head, Fortune, &c. &c.—*H. C. Agricella de Oc. Phil.*, II. xlvi.

The most modern form of geomancy is tea-cup tossing, an art not lost in our womankind of the middle class.

p. 16, l. 500. See l. 2475. A Chaucer line, *K. T.* 1086.

p. 16, l. 501. Looking on faces, Physiognomy. See the story of Democritus and the maid.

Piromancye is Pyromancy, the art of prediction from fire, not only from comets, &c., but also glows in coals, and rushes of fire. There were four leading sorts of divination, ‘Varro dicit divinationis quatuor esse genera, terram, aquam, aerem, signem.’—*Isidore Orig.*, VIII. 9.

Geomancy included originally the art of divination from earth tremblings, as hydromantia and aeromantia were presages from water and air respectively. These are added by Lydgate to Philip’s list.

p. 17, l. 512. One does not exactly see the bearing of ‘writing woord.’ Otherwise the remark is a commonplace of the doctrine of signatures, beginning then to be of great importance.

p. 17, l. 516. Cast. Cf. ‘Cast about’

p. 17, l. 518. *sette his herte at Ese.*

‘yet sette mine herte in rest.’—*C. of L.* 1022.

‘that maie her herte appese.’—*C. of L.* 397.

‘In this mattir to set your herte in pese.’—*B. D. s. M.* 252.

p. 17, ll. 519—588, seem to have been composed as a sort of general summary of Lydgate’s, probably sent to some person with a view to awakening curiosity as to the scope of the book. At any rate they do not come in here, and are founded partly, as ll. 988—1008 are, on cap. 67 of the Latin version.

p. 17, l. 527. The mysteries Lydgate here speaks of are such as are preserved for us by Albertus Magnus in the translations made for him from the Arabic in his *Liber Aggregationis*, of the virtues of herbs, stones, and animals. He treats first of the occult virtues of sixteen plants, and further of seven more attributed to the seven planets by Alexander the emperor, but not included in the *Secreta Secretorum*. The second book treats of the virtues of stones, of which he names forty-six, and his third treats of eighteen animals. There are very few stories of the use of fish in magic. Tobit’s fish is almost unique.

p. 17, l. 530. These stones were at first compounds used in medicine; then in the time of the *Secreta*, or soon after, became theoretical expositions of alchemy, and then seemed to have been refined away. I have no doubt but that originally compounds were made from these three sources, animal, vegetable, and mineral, e. g. bezoor, coral, &c.; and, even in the 17th century, we find continually that people were coounding mixtures out of dung, with the idea of getting the elixir out of it. Later on, stone in alchemy did not mean *stone*, but compound.

p. 17, l. 530. ‘Tres sunt lapides, et tres sales sunt, ex quibus totum magisterium consistit: Scilicet mineralis, plantalis, & animalis. Et sunt tres aquae, scilicet Solaris, Lunaris, & Mercurialis. Mercurius est minera, Luna planta, quia recipit in se duos colores, albedinem et rubedinem. Et Sol est animalis, quia recepit tria, scilicet constrictiōnem, albedinem, & rubedinem, & vocatur animal magnum.’—*Rosarium Philosophorum*, p. 259.

The *Secreta Secretorum* only speaks of two stones.

p. 17, l. 535. The word ‘Element’ does not bear the signification which we now attach to it, of being a presumably primary form of matter, but refers to the ancient division of bodies according to their primary qualities, hot, cold, moist and dry. These qualities could exist two by two in the simplest form of bodies imaginable, as cold and moist, which was then named Water, not as being anything resembling actual water, but because that representing these qualities was a convenient class name.

‘Lapis dicitur habere quatuor elementa, quae exponit Arnulfus. Quia cum facta est solutio, dicitur unum elementum, scilicet aqua. Et cum corpus est immundum, dicitur secundum elementum, scilicet terra. Et cum est calcinata dicta terra, dicitur ignis: et cum iterum solutus est lapis, dicitur aer.’—*Rosarium Philosophorum*. (A cento from Arab chemists, not later than 13th century translation) in *Artis Auriferae*, II., p. 288, Bas. 1572, 8°.

p. 17, l. 536. See notes on ll. 988, *et seq.* Here Lydgate may not mean ‘in equal proportions,’ but ‘in just proportion.’

p. 17, l. 539. ‘that men reden in the lapidaire.’—*H. of Fame*, iii. 262.

Many medieval collections circulated under this name. See Marbodius ‘de Gemmis,’ Evax, Albertus Magnus quoted above, Trithemius, Cardan, Bartholomew Anglicus, Pliny, and many others.

p. 17, l. 541. The relation of Lydgate to the alchemical revival in the reign of Henry VI. The editor has published in *The Antiquary*, Sept. 1891, a number of legal documents and commissions illustrating this revival, from which it is evident that from 1444 to 1480 there was great activity in the study of alchemy. That Lydgate himself, if the ballad is his, knew some alchemists is evident from the following extract from Harl. 2251, 20 v°.

‘The Alkamystre / tretith of mynaralles
And of metalles / transmutaciouns,
Of sulphur, mercury / Aloms and of sallis,
And of theyre sundry / generaciouns:
What is cause / of theyr coniunctions,
Why some be clene / some leperous and nat able,
ffixing of spirites / with sublymacion:
Thus every thyng / drawith to his semblable.’

That popular tradition associated alchemy with his name is evident from the prose treatise in Sl. 3708 being attributed to him.

The works of the celebrated alchemist, Raymund Lully, were translated into Latin, from Catalan, in London at the Priory of St. Bartholomew by Lambert G——; and the Editor’s copy in MS. gives the date 6th June, 1443. Later on, alchemy grew to such a point that Henry VI. appointed three Royal

Commissions to inquire into the subject, from one of which an extract is given, showing the aim of the alchemy of the time:

1456. 34 H. VI., m. 7.

'The king, etc., Greeting.

Know ye that in former times wise and famous Philosophers in their writings and books, under figures and coverings, have left on record and taught, that from wine, from precious stones, from oils, from vegetables, from animals, from metals, and the cores of minerals, many glorious and notable medicines can be made; and chiefly, that most precious medicine which some Philosophers have called the Mother and Empress of Medicines; others have named it the priceless glory, others have called it the Quintessence, others the Philosophers' Stone and Elixir of Life; of which potion the efficacy is so certain and wonderful, that by it all infirmities whatsoever are easily curable, human life is prolonged to its natural limit, and man wonderfully preserved in health and manly strength both of body and mind, in vigour of limbs, clearness of memory, and perspicacity of talent to the same period; All kinds of wounds, too, which may be cured, are healed without difficulty, and in addition it is the best and surest remedy against all kinds of poisons; with it, too, many other advantages most useful to us and to the Commonwealth of our kingdom can be wrought, as the transmutation of metals into actual Gold and the finest Silver.'

Archbishop Neville, who died in 1470, was a great supporter of the alchemists; and one of his clients, Sir George Ripley, has left a picture of the false alchemists of the time. It seems that the sanctuary at Westminster was one of their haunting places. Ripley describes how they are hunted about the city of London:

'Folys doe folow them at the tayle,
Promiotyd to ryches wenyng to be ;'

Merchants and goldsmiths lay watch for them,

'Wenyng to wyn so grete tresure
That ever in ryches they shall endure.'

But some lenders would be glad to see their goods again, and arrest the alchemists by the 'Sarjaunts':

'But when the Sarjaunts do them arrest,
Ther Paukeners be stuffed wyth Parrys balls;
Or wthy Sygnetts of Seynt Martynes at the lest,
But as for Mony yt ys pyssyd on the walls:
Then be they led as well for them befalls
To Newgate or Ludgate as I you tell,
Because they shall in safeguard dwell.'

Then they are questioned:

"Where ys my Mony becom ?" seyth one,
"And where ys myne ?" seyth he and he.'

And the result is, they talk over their creditors:

'Dotyng the Merchaunts, that they be fayne
To let them go, but ever in vayne :'

And off they go to Westminster, where the Archdeacon is so good to them:

'And when they there syt at the wyne,
These Monkys (they sey) have many a pound,
Wolde God (seyth one) that som were myne;
"Hay hoe, care away, lat the emp go rounde :"
"Drynk on," seyth another, "the mene ys founde :
I am a Master of that Arte,
I warrant us we shall have parte."

And so they do, for the monks believe in them ; ‘some bring a mazer, and some a spoon’ ; and Ripley ironically advises the Abbot to support people who know so well how to bring back his monks to the pristine poverty of St. Benedict.

There is some possibility that Burgh himself may have been a student of alchemy in his later years. There is a poem in the *Theatrum Chemicum Britannicum* of Ashmole, attributed to the Vicar of Malden, which may have been written in the reign of Edward IV. by Burgh, who would be recognized by his best-known work, the *Distichia Moralia*, as Vicar of Maldon. Ashmole himself refers the work to an otherwise unknown Andrews.

The *Secreta Secretorum* is alluded to—without showing any knowledge of it—in the Canon’s Yeoman’s Tale as ‘Secree of secrees’ (16915). In Chaucer’s time no other secrets were thought of but the secrets of alchemy. It would seem that the alchemy of the *Secreta* dates back to an early period, and that it becomes prominent in the English version only because of the suppression of the remainder of the section in which it occurs, which deals with the supernatural properties of gems, and of incantations. It is, quite obviously, purely theoretical ; and if it is compared with the work of Djaber Al Koufi (Geber), who wrote on alchemy at about the same time, the distinction is most clearly marked. The Aristotelian division of elements, on which the chapter in this work is founded, is purely a theoretical conception, and no one thought of isolating them in old times, more than a modern expects to isolate the ether of our physical speculations. Yet the crude notion of separating, purifying, and combining these elements is just what a man who wished to introduce the subject into a chapter on marvels would form and put down. On the other hand, if the alchemical notions are cruder, the expectations indulged were less high-flown. Gower, in the 4th book of his *Confessio Amantis* (ii. 86-7, ed. Pauli, 1857), speaks of the three stones thus, and he will explain our author best, as he is but amplifying his words.

‘These olde Philosophres wyse,
By wey of kinde in sondry wise ;
Thre Stones made through Clergy,
The firste, if I shall specify,
Was cleped *Vegetabilis* ;
Of which the propre vertue is,
To mannes hele for to serve,
As for to keepe, and to preserve
The body fro sikenesses alle,
Till deth of kinde upon hym falle.

‘The seconde Stone I the behote
Is *Lapis Animalis* hote :
The whose vertue, is propre and couth,
For Ere and Eye, and Nase and Mouth ;
Whereof a man may here, and se,
And smelle and taste, in his degré.
And for to fele and for to go,
It helpeth a man, of bothe two :
The wittes five he underfongeth¹
To keepe, as it to hym belongeth.

‘The thridde Stone in speciall
by name is cleped *Minerall*,
Which the Metalles of every mine,
Attempreth, till that thei ben fine ;

¹ Undertakes, takes in hand.

And pureth hem by such a wey,
 That all the vice goth away,
 Of Rust, of Stynke, and of Hardnesse :
 And when they ben of such clennesse,
 This minerall, so as I finde,
 Transformeth all the firste kinde,
 And maketh hem able to conceive,
 Through his vertue, and receive
 Both in substaunce and in figure,
 Of Gold and Silver the nature.'

p. 17, l. 544. Much of the practical alchemy of this time was devoted to the fabrication of precious stones.

p. 18, l. 545. A literal quotation from the Latin text.

p. 18, l. 548. *medle of.* Note the Latinism. Some writers have doubted Lydgate's knowledge of Latin.
 = 'at my presumption.'

p. 18, l. 551. *above the nyne sperys.* 'Et novem sunt coeli unum infra aliud, infra se invicem: prior ergo et superior spherarum est sphaera circundans Deum ipsum sphaera siderum. Secunda postque jam sphaera est Saturni: et sic usque ad spheram lunae: infra quam est sphaera elementorum quattuor: quae sunt ignis, aer, aqua, et terra.'—*Sec. Sec.*, c. 76. But no two writers arrange the nine spheres alike.

p. 18, l. 552. 'Carbunculus is a precious stone, and shyneth as fyre / whose shlynyng is not overcome by night. It shyneth in derke places / and it semeth as hit were a flame.'—*Barth. Angl.*, xvi. 26. Trevisa's transl., ed. 1535, f. 228 *a*. It seems to be a popular error that the ruby shines by night, though by means of a properly constructed machine, a true phosphorescence of the ruby has been observed. Lydgate's idea of transferring the ruby to a shrine is, I think, good. See l. 444.

p. 18, l. 555. 'putte my sylff in prees;' to enter into contest. Cf. French *aux prises*.

'How darst thou put thyself in prees for drede?'—*F. and L.* 592.

p. 18, l. 556. A favourite metaphor drawn from initiation ceremonies in all time.

p. 18, l. 561 *et seq.* This stanza proves how much the doctrine of the four elements had been departed from in Lydgate's time. It is as who should say now, 'Separate from tin its atomic weight, atomic heat, conductivity, and other physical and chemical properties (naming them one by one); make each of these qualities equal to the corresponding one of gold, recombine them, and you will have gold.' It was equally true and impossible.

p. 18, l. 562. Cf. Canon's Yeoman's Tale, 16909—13.

p. 18, l. 570. To 'funny' a person, *i. e.* to mislead them, is a vulgarism sometimes in use in the present day. It is met, I think, somewhere in Albert Smith's books. Such remarks begin to be common in alchemical writings—before this time they were rare.

p. 18, l. 572. Outragious, l. 650, Pardoner's Tale.

p. 19, l. 578. A rather poor comparison.

p. 19, l. 579. Recalls the monastic fish-ponds, of which traces can still be seen near old abbeys.

p. 19, l. 582. These lines may have been written with the experience of Lydgate's master, and of many others, in view. There can be no doubt that Chaucer had invested money in alchemy—his bitterness shows that—and that

there was a public who knew something of the technicalities of alchemy. The statute forbidding it passed in 1403.

Chaucer's words are similar:

'Lo / swich a lucre / is in this lusty game
A mannes myrthe / it wol turne vn-to grame
And empten also / grete and heuye purses
And maken folk / for to purchacen curses.'

C. Y. Tale. Ellesmere MS., 6-Text, ll. 16870—73.

p. 19, l. 588. C. Y. T. 16925, 'ignotum per ignotius.' I cannot trace this, but it is medieval divinity.

p. 19, l. 594. *Complexiouns*. See l. 1236.

p. 19, l. 603-5. There is no doubt but that either by tradition or by some separate text, perhaps a sidenote, Lydgate had become aware of Johannes Hispalensis' connection with the *Sec. Sec.* He accordingly confuses John, son of Patrick (the Syrian compiler), with John Avendeath (Hispalensis), the translator of part of the treatise for *Teophine*. The headline, p. 20, represents Lydgate's intention. Lydgate begins in the third person, and getting tired, makes an awkward change in l. 622.

p. 20, l. 613. One MS. of the *Sec. Sec.* gives Herodos, others Hermes.

p. 20, l. 637. Misled by this line, the rubricator (? Burgh) has made the following an epistle of the translator. It is really—as far as it is anything—a translation of part of the preface to the *Sec. Sec.* See cap. IV. of the English prose version (18 A. vii., Mus. Brit.).

p. 20, l. 638. Lydgate again begins in the third person, and again changes in 663, this time in a more workman-like manner. The preface begins with an equivalent for l. 655, then excuses himself for not coming (641-51), then remarks on the sin of disclosing secrets, then goes on to ll. 652-6, a summary of the objects of some of the next chapters.

p. 22, ll. 663—679, represent the advice Lydgate thought necessary for Henry VI. and his court.

p. 22, ll. 673-4. A confusion of metaphors, brought on by looking for a metaphor for everything, an instance of the error into which some of our modern poets have fallen.

p. 22, l. 680. 'togidre to combyne' is not here simply half a line put in to make up a rhyme, but seems to come in the sense. Confer version A., cap. IV., where the author speaks of the necessity of keeping the people in subjection.

p. 22, l. 687. Lydgate goes off again on a tangent, with a general idea of the first of the preceding prefaces, and does not return till l. 729.

p. 22, l. 689. 'Discretion, prudence in right judgemente,
Whiche in a prince is thing most convenable.'

Pallas to Paris of Troie, 26.

p. 22, l. 698. These lines should come in—by sense—after 98.

p. 22, l. 700. *moo*, ? me; very unusual.

p. 22, l. 702. 'above the sterryd hevene,' *ad empireum coelum*, Sec. Sec.

p. 22, l. 703. See l. 87.

p. 22, l. 704. See note on ll. 351—321.

p. 23, l. 709. See l. 112.

p. 23, l. 712. *porrus*, Porus, the Indian king defeated by Alexander.

p. 23, l. 713. *Vows of the peacock* were now a thing of the past.

p. 23, l. 722. Persons used to the precision of German scholarship often

speak of the ignorance of Chaucer and Lydgate, to say nothing of other poets, in speaking of Helicon as a spring. In Add. MS. 29729, we have in the Mercer's Play, fol. 132 b, the following lines showing their ideas:

fol. 133 a,

'And percius / with his furious stede
 Smot on the roche / wher y^e mnisus dwell
 tyll ther sprange vp / sodenly a well
 Callid the welle / of Calyope
 Moste auctorysyd / amonges thes Cyryens
 Of which the poetes / that dwell in y^t. cunre
 And other famous / Rethorycyens
 And they that calid / be musycyens
 Ar wont to drynke / of that holsoin welle
 Which yt^t all other / in vertue dothe exselle.'

The fact that there were springs on the mountain of Helicon, springs haunted by the Muses (for which they had Hesiod's authority), was quite sufficient for any medieval writer.

p. 23, l. 728. There was no fear of Lydgate's revealing anything that was not patent to everybody. One may hope the reader will get some pure corn out of the chaff of these 735 lines.

p. 23, l. 736. 'Reges sunt quattuor: Rex largus sibi et largus subditis: Rex avarus sibi et avarus subditis. Rex avarus sibi, et largus subditis: Rex largus sibi et avarus subditis. Itali ei utique dixerunt: non est vitium in rege: si est avarus sibi et largus-subditis. Indi vero dixerunt: rex avarus sibi et subditis bonus est. Perses vero contrarium afferentes, et contradicentes Indis et Italicos dixerunt nihil valet rex qui non est largus sibi et subditis. Sed inter omnes meo iudicio pejor est ille & magis reprobandus qui est largus sibi et avarus subditis, quia regnum illius cito destruetur.'—*Sec. Sec.*

It will be seen Lydgate gets the whole thing wrong as a translation. One of the Latin editions attributed this classification to Pythagoras.

p. 23, l. 738. *with al ther besy cure.*

'But my entente and al my besie cure.'—*C. of L. 36.*

'Though all the worlde doe his busy cure.'

Balaude 'warming men,' &c., 22.

p. 24, l. 755. This must be put down again as Lydgate's idea of the advice needed by the English court of the day.

p. 25, ll. 789-91. These lines are not clear—in fact Lydgate seems to mean the very opposite of what he says.

p. 25, l. 792. ll. 736—791 apparently are a summary of the chapter on the four manners of kings—and now Lydgate harks back to the beginning again.

p. 26, l. 804. If there were any other authority for the word I would prefer to read 'fredain' from the French, whim, fancy, will, &c. There would be no difference in the MS.

p. 26, l. 814. There is no second extremity mentioned, and the whole stanza is doubled up hopelessly.

p. 26, l. 834. London fogs were as famous as they are now, before coal came there. Cf. 'Of ignorauunce the miste to chace away.'—*C. of L. 25.*

p. 27, l. 838. 'laureet meed of mightie conquerors.'—*Ass. of Foules.*

p. 27, l. 855. Lydgate returns again to the subject of lines 748-56, and this time gets it nearly right.

p. 28, ll. 876-89. Lydgate's own verses—and they shine by comparison with those around them.

p. 28, l. 883. 'That tabouren in your eris many a sooun.'

Leg. G. W. 379, 390.

p. 28, l. 884. *The tenour Round.* The tenor bell is the great bell of a peal.
 p. 28, l. 887. *Flowers of Proserpina.* The first use of this figure?
 p. 28, l. 898. ‘discretioun’ is object to ‘medle.’
 p. 29, l. 939. ‘But of his owne to large is he that list
 Give moche and lesin his gode name therfore.’

B. D. s. M. 455.

p. 30, ll. 942-3. ‘Qui vero fundit bona sui regni indignis et non indigenibus: talis est depopulator reipublicae, destructor regni, incompetens regiminis: unde prodigus appellatur, eo que procul a regno est sua prudentia. Nomen vero avariciae multum dedecet regem, et disconvenit regiae majestati.’—*Sec. Sec.*

p. 30, l. 952. *Tressyd as phebus.* The sun’s rays spoken of as his hair. A new chapter begins here, which Burgh did not recognize when settling the text.

p. 30, l. 954. *Republica* is Lydgate’s own word—not found in the texts.
 p. 30, l. 955. *pleyne*, border on, incliné to.

p. 30, l. 966. ‘Fortem, justum, gravem, magnanimum, largum, beneficum, et liberalem esse, hae sunt regiae laudes.’—Cicero, pro rege Dejot x.

p. 30, l. 966. ‘Unde inveni scriptum in preceptis magni doctoris Hermogenis: que summa & mera bonitas: claritas intellectus: et plenitudo legis: ac signum perfectionis est in rege: abstinentia a pecuniis: et possessionibus subditorum. Qua fuit causa destructionis regni Chaldaeorum: &c. &c.’—*Sec. Sec.*

noblesse has the same double meaning as nobility, an abstract and collective noun.

p. 30, l. 973. In many of the French versions there follows a translation of the other part of the chapter, giving an account of the destruction of the English instead of ‘angelorum’ (MSS.) or ‘Chaldaeoruin.’ See above. It is a heading in the Lambeth MS. 501.

p. 30, ll. 974—1029. These lines are a translation of the chapter ‘De lapide animali vegetabili.’ As it is short, and not found in one of the texts, I add it. ‘In primis O Alexander tibi tradere volo secretorum maximum secretum, et divina potentia juvet te ad perficiendum propositum, et ad celandum ad arcanum. Accipe ergo lapidem animalem vegetabilem et mineraliem qui non est lapis, nec habet naturam lapidis, et iste lapis quodam modo assimilatur lapidibus montium minerarum et plantarum et animalium, et reperitur in quolibet loco, et in quolibet tempore, et in quolibet homine: et convertibilis est in quemlibet coloreni, et in se continet omnia elementa, et dicitur minor mundus: et ego nominabo ipsum nomine suo, quo nominat ipsum vulgus scilicet terminus ovi, hoc est dicere ovum philosophorum. Divide ergo ipsum in quattuor partes, quaelibet pars habet unam naturam; deinde compone ipsum equaliter et proportionabiliter, itaque non sit in eo divisio nec repugnantia, et habebis propositum, Domino concedente. Isto modo est universalis, sed ego dividam ipsum tibi in operationes speciales: dividitur itaque in quatuor et duobus modis sit bene et sine corruptione. Quando igitur habueris aquam ex aere, et aeren ex igne, et ignem ex terra, tunc habebis plene artem. Dispone ergo substantiam aereum per discretionem, et dispone substantiam terream per humiditatem et caliditatem: donec convenient et conjungantur sic quae nec dividantur nec discrepent: et tunc adjunge eis duas virtutes operativas, scilicet aquam et ignem: et tunc implebitur opus tuum. Quia si permiscueris aquam solam dealbabit, et si adjunxeris ignem rubescet, Domino concedente.’—*Sec. Sec.*

p. 31, l. 973. One is constantly coming across statements such as the following of the good rulers in Arabic books: ‘Qutb-ad-din was generous; he

governed his people with humanity, treated merchants well, and loaded them with gifts. His subjects lived in the greatest abundance, loaded with his largesse, and fearing no damage from him.'

p. 31, l. 982. *Regent*: note the broader sense in which this word is used.

p. 31, ll. 988—994. This is incorrectly drawn up, and is corrected in the next two lines. The state of the lines in the MS. seems to point that this was the fair copy for presentation, destined to be personally corrected by Burgh.

p. 31, l. 995. The following explanation is given in the *Rosarium Philosophorum*, p. 267. 'Aristoteles in regimine principum dicit ad Alexandrum de quatuor elementis — Quando habueris aquam, id est Mercurium (perhaps mercury; perhaps the "mercury of philosophers") ex aere, id est sole (gold), et aerem ex igne, scilicet spiritum Merenii (a volatile acrid compound, corrosive sublimate, arsenic, orpiment, or the like), & ignem scilicet mercurium ex terra scilicet luna (silver), tunc plene habebis artem.'

p. 31, l. 999. See note on l. 561.

p. 32, l. 1002. Citron is simply gold coloured, with a purple tinge. 'Quandoque bonus dormitat Homerus'; and Prof. Skeat remarks in a note to his introduction to the *Canon's Yeoman's Tale*, on the strange alchemical scale of colour—black, red, white. This was of course the Aristotelian scale, *Arist. de Sensu et Sensile ii, Barth. de Prop. Rerum*, xix. vii, f. 354a, and all other colours were put somewhere in this scale—white, yellow, citrine, red, purple, green, black. The Arab commentators name sixteen colours, white and black, and two sevens, between red and white or black.

p. 32, ll. 1007-8. These lines represent the last lines of the Latin chapter. Mercury, or any compound of it, would make any metal of a silvery colour by 'amalgamating' its outside, while arsenic, orpiment, &c. might reddens it.

p. 32, l. 1008. This verse refers to the traditional connection between the moon and silver.

p. 32, l. 1009. The side-heading was written with the names of some French alchemists in my mind, and I hoped to have identified them, but it seems there was no ground for Lydgate's line—though, of course, Philip of Tripoli may have been French, and may have been an alchemist.

p. 32, l. 1023. 'Et pater noster Hermogenes qui est triplex in philosophia.' Sec. Sec. All followers of these mysteries were sons of Hermes. It may not be out of place to mention that Trismegistus does not mean 'thrice great' but thrice greatest, or greatest in three—places, things, sciences, &c.

p. 32, l. 1024. *with seyd Phelip*, with the said Philip. 'Seeree' was admitted to his confidence.

p. 32, l. 1025. *prevy* would be the attribute of 'virtu,' I suppose. There is a chapter in the Latin text on the virtues of stones (but see the Lambeth text), 'with circumstances of Araby, Ind, & Perse.'

p. 32, l. 1030. This stanza represents the chapter 'de intentione finali quem debent habere reges.' It is probable that in this, as in many later sections, Lydgate made a kind of skeleton, beginning to translate a chapter, and letting the one stanza stand for the whole, which later on would be finished. Very difficult to scan.

p. 33, l. 1037. This stanza stands for the chapter, 'De malis quae sequuntur ex carnali appetitu.'

p. 33, ll. 1051-78 represent the chapter, 'De sapientia regis et religione.' Book II. begins here.

p. 33, l. 1060. It is very noteworthy that nothing at all is said in any text about tale-bearers, and yet Lydgate returns to the point again and again. Had he in mind the condition of the English court? There is no doubt that 'no

wit of sapience or of discretion' could have been found in Henry VI. judged by this rule, and Benedict Burgh, who supplied the headings, and was connected with a Yorkist family, may have wished to bring this prominently forward. I may say that when the title of the section is in the margin, it is so simply for convenience, and its position implies nothing else.

p. 34, l. 1065. The title would again point to Henry—more favourably this time. The stanzas have no authority in the text, and are wholly Lydgate's. Cf. XI. of the A.-text.

p. 34, l. 1079. This is the chapter 'de ornamento regis.' Lydgate makes no use of the text before him.

p. 34, l. 1085. 'Saphirus is a precious stone, & is blew in colour / mooste like to heven in faire wether & clere, & is best amonge precious stones / & most preciouſ & most apte & able to fyngres of kinges... And this saphire stone is thick and not passing bright, as Isid. saith... Also in Lapidario hit is sayde / that this stone doth awaye ennye, and putteth of dred & feare, & maketh a man bold & hardy, & master and victor, & maketh the harte stedfast in goodnes / and maketh meke and milde, & goodly. I wene that al this is said more in disposition than in effecte & doyng. But this suffyseth at this tyme.'—*Barth. Angl. de Prop. Reb.*, XVI. lxxxvii. f. 337, Ed. 1535. I don't know whether Lydgate meant that a sapphire was always of one hue, for medieval writers made it a great point that if the wearer of a sapphire lost his chastity, the sapphire lost its colour.... Alesius of Piedmont in his *Secrets. Bas.*, 8°., f. 746, says that the sapphire easily loses its colour by fire. But perhaps Lydgate only referred to its hardness.

p. 34, l. 1086. Here two chapters of the text are omitted; see the A.-text. This chapter is 'de castitate.' It urges him to be chaste, so that he does not resemble swine. The original referred to that vice, 'not so much as to be nained among Christian men,' as Blackstone says.

p. 34, l. 1091. *Pallith*. The sense here is midway between the active meaning of beat and the passive of becoming vapid, and includes part of both.

p. 35, l. 1093. In the Arabic *Prairies d'Or* (tr. B. de Meynard) I find: 'Dans l'Inde, un roi . . . ne se montre au peuple qu'à des époques déterminées, et seulement pour examiner les affaires de l'état: car, dans leur idées, un roi porterait atteinte à sa dignité et n'inspirerait plus le même respect s'il se montrait constamment au peuple.'

p. 35, l. 1093. This is a part of a previously omitted chapter, 'de taciturnitate regis': the point of that chapter being advice to a king to show himself to his subjects not more than once or twice a year. This is fortified by a reference to the kingdom of the Indians, which our A.-prose turns into Jews as usual, and which Lydgate, or the text he used, turns into Rome, as an example more likely to be followed than that of the Jews.

p. 35, l. 1099. *yerde*. The rod has been the symbol of authority from the time of the writer of Genesis to our own. The connection between the yard and the rod of $5\frac{1}{2}$ yards, recognised as far back as Ed. I.'s time legally, would be an interesting study.

Vndir a yerde.

'Shewe forthe the yerde of castigacion.'—*Stedfastnesse* 26.

'Undir your yerde egall to mine offence.'—*T. & C.*, iii. 137.

'And mekely take her chastisement and yerde.'—*C. of L.* 363.

p. 35, l. 1103. *dangeer*. Distrust, a character in the *Romance of the Rose*.

p. 35, l. 1107. The title of these stanzas seems to have been suggested by line 1106: but there is no reason in the texts for making a new heading. All other MSS. put this heading here. It might have been better to leave it out altogether.

p. 36, l. 1121. This chapter is headed, ‘de solatio musicali regis.’ It advises the king to make all his intimates drunk two or three times a year to hear what their private thoughts of him and his government are.

p. 36, l. 1126. Lydgate throws in this sentiment, entirely opposed to the texts, to conciliate the commoners of England. See the A.-prose for the real sentiment.

p. 36, l. 1128. This heading also is not an original division of the text, which runs on.

p. 36, l. 1130. The memory of the king who encourages it.

p. 36, l. 1135. This is part of the chapter ‘In quibus consistit obedientia Domini.’ ‘O Alexander, obedientia dominatoris quatuor attenditur modis, in religiositate, in dilectione, in curialitate, et reverentia.’ Sec. Sec. It will be seen that our author only began the idea and did not finish it.

p. 36, l. 1140. *seyn* = seen.

‘For they han seyn hir euer so vertuous.’—*M. of Law Tale* 624.

‘And whan they han this blisful mayden seyn.’—*M. of Law Tale* 172.

p. 36, l. 1142. This heading seems to have been put on the scrap of paper on which Burgh found stanzas 164 and 165. These stanzas are a part of the same chapter as the preceding one, and have no reference to how a king should be governed in different weathers, but, instead, compare the government of a king to the weather, which does good or harm to the people without their having much to say in the matter.

p. 37, l. 1154. Our author’s conclusion is his own, and is much better than that of the texts, which advise the subjects ‘to grin & bear it.’

p. 37, l. 1156. This represents the chapter ‘de misericordia regis.’ It is again merely a stanza to represent what Lydgate doubtless intended to fill in later.

Between this and the next stanza come two chapters, one advising the king to store up grain against famine time, and then to sell it to the people; the other speaking of God’s revenge against man-slaying—even by a king. The first would have led at once to the dethronement of any English king, let alone the fact that Henry’s government never had any money, and the second would have been peculiarly unacceptable to the nobles of that day.

p. 37, l. 1163. This represents the chapter ‘de fide servanda.’ It is again a skeleton battalion.

p. 37, l. 1164. The reference here is to the centre of the universe—but why in one degree? I suppose Lydgate got ‘mutabylite’ and filled in the other two rhymes till he could get a better one. We must remember that he did not publish this.

p. 37, l. 1170. This stands for ‘Quonodo Rex debet ordinare studia.’ The text of the Sec. Sec. dates from before universities, and so one could hardly expect to find them mentioned in it. The Latin text begins ‘Prepara gymnasia.’ The whole of this section is Lydgate’s, the idea only being supplied by the Sec. Sec. See notes on l. 341.

p. 38, l. 1184. This is part of the chapter ‘de hora eligendi in Astronomia.’ The next hundred lines however do not follow the Sec. Sec. at all closely, or more properly do not translate it at all.

p. 38, l. 1189. *Cyprian*. Where did Lydgate get Cyprian from? Was this the St. Cyprian who was an astrologer at Antioch, who afterwards became a Bishop, and was martyred in the Diocletian persecution? The French and Latin texts at this place speak of *Plato* as referring the evils our bodies suffer from, to four contrary humours. See note on l. 1240. Lydgate quotes Cyprian, ‘A garden of his flowers.’ See p. 80, *Eliz. Acad.*, E. E. T. S.

p. 38, l. 1191. This seems to be founded on some lines at the end of the chapter on studies. Speaking of the Greeks, he says, ‘Sane puellae in domo patris familias ex magno studio sciebant cursum anni, festa futura, solemnitates mensium, cursus planetarum, causas abbreviatorias diei et noctis, revolutionem pleiadis et bootes, circulum dierum, signa stellarum, judicia futurorum, & alia quae pertinent ad artem superiorum.’—*Sec. Sec.*

p. 38, l. 1198. ‘O Rex clementissime, si fieri potest nec surgas, nec sedeas, nec comedas, nec bibas, nec penitus aliquid facias, sine consilio periti in astrorum arte.’—*Sec. Sec.*

p. 38, l. 1203 same rhyme as 1231-2.

p. 38, l. 1205. This is not in the *Sec. Sec.*, nor is it justified by the science of the time. I should prefer to read the line,

‘Saturn is slouhe and malencolyous.’

And when we remember that we are dealing with fragments only we may feel ourselves free to omit Mars from the list. The following lines are from Harl. 2251, 23 b:

‘Saturne disposithe / to malencoly
 Iupiter reysethe men / to hye noblesse
 Sturdy Mars / to stryfe werre and envyne
 Phebus to wisdom / and to highe prowesse
 Mercury to chaunge / and doublenesse
 The moone makithe man / mutable and mevyng
 How shulde man thanne / be stable of livynge.’

‘As Ptholomeus sayth in libro de judiciis Astrorum, he maketh a man broun and fowle, mysdoyng, slowe and heny eleynge and sory / seldom gladde and merye or laughynge / and therfore Ptholomeus saith, they that ben subject to Saturnus, haue oft euyl drye chynnes in the hynder part of the fote. And ben yellowe of colour, and broun of heere / and sharpe in all the body, and vnseimely. And ben not skoymous of foul and stynkyng clothynge. And he loveth stynkyng beestes and vnclene / soure thynghes and sharp. For of theyr complexyon Melancolyke humour hath maystry.’—*Barth. Ang. de Prop. Rerum.* VIII. xxiii, fol. 126 b., Ed. 1535. See also *Bapt. Porta. Coelestis Physiog.*, II. cap. 1, 4, 6, 7.

But.— ‘O cruel Mars, full of Melancoly,
 And of thy kind, hote, combust & dry.’

Story of Thebes iii. 1.

‘Mars malencolyous.’ I think it better here to add the notes about the disposition of Mars from the same source.

‘And he dysposeth the soule to vnstedfaste wytte and lyghtnes / to wrathe, and to boldnes, and to other coleryke passyons. And also he dysposethe and makethe able to fyrye werkes and craftes, as smythes and bakers, as Saturnus dysposeth men to be erthe tyllars, and berers of heuy bourdens. And Jupiter the contrarye disposeth to lyght craftes: for he maketh men able to be pleders / chaungers, handlers of syluer, wryters / and other such / as Misaelle (*Messala*) sayth. Ca. xii.’—*B. A.* VIII. xxv. See also *Porta lib. cit.* c. 15—21.

p. 38, l. 1206. But Lydgate elsewhere says,

‘And phebus Causith / dysposyng to gladnesse.’

‘Also among all planetes he disposeth the most beastes to boldnesse and to lyuelynesse.’—*B. A.* VIII. xxviii.

p. 38, l. 1207. ‘In Rethoryk / helpith mercuryvs.’

‘Fore Mercuriales cordatos, ingeniosos, cuncta discentes, modestos, mercatores, Grammaticos, Oratores, Physicos, Poetas, Musicos, Mathematicos, sortilegos, augures.’—*Porta lib. cit. c. 18.*

‘Vnder Mercurius is conteined fortune, chaffering, & yeft: & he tokeneth wysdom & wyt.’—*B. A. VIII. xxvii.*

‘With boke in hand than comes Mercurious
Right eloquent and ful of rethoric
With polite termis and delicious
With penne and inke to report alredie
Sething songis & singing merily.
His hode was red heclid altour his croun
Like til a poete of the olde fassiooun.’

Test. of Cres. 239; T. of Glas 132.

p. 39, l. 1208. ‘as Ptholomeus saythe, the moone maketh a man vnstable, chaungeable, and remeuyngre aboue fro place to place.’—*B. A. VIII. xxx.*
‘item homines nullius utilitatis, qui die ac nocte desiderant ire hue illuc, nec leviter alicubi stent, instabiles, non perseverantes, habentes ex operibus legationes, aquarum et terrae amantes, voraces, extra patriam viventes,’ &c.—*Porta, c. 45-9.*

p. 39, l. 1212. This title has nothing to do with the stanza, which does not seem to be more than a collection of clauses.

p. 39, l. 1222. *the = thee.*

p. 39, l. 1223. *word is but wind.*

‘What availeth, sir, your proclamation
of curious talking, not touching sadness?
It is but winde.’—*Craft of Lovers, 37.*

‘Worde is but wind brought in by enuye.’—*Falls of Princes 216,*
and in *Troy-Book. Temple of Glas 1183*, which see for further references.

p. 39, l. 1226. These two stanzas really should come after the next section, of which they form a part.

p. 40, l. 1236. ‘Complexioun.’ The following lines are from Harl. 2251, 23 b:

‘The sangwyne man / of bloode hathe hardynesse
Made to be louynge / and large of expence
The flewmatyke slowe / oppressede with dulnesse
White of coloure / rude of eloquence
And sithe there is in man / suche difference
Of complexions / diuersely tournyng
How shulde man thanne / be stable in his livynge.
The coleryke man setyl / and disceyvable
Skendre lene / and cytryne of coloure
Wrothe sodainly / and hastily vengeable
ffrette with the ire / with the fury and with the rancour
Drye and aduste / and a grete wastour
And disposedede to many a sundry thyng
How shulde he thanne / be stable in livynge.
Malencolius / of his complexioun
Disposedede is / for to be fraudulent
Malicious frowarde / and be decepcione
Conspiracyng discorde / ay double of his entente
Whiche thynges peysede / by goode avisemente
I dare conclude / as to my felyng
ffewe men ben stable here / in theyr livynge.’

There are four complexions: sanguine, choleric, melancholic, and phlegmatic, answering to the four humours, ‘sanguis, cholera, phlegma, melancholia.’

p. 40, l. 1240. ‘Conveniunt itaque sapientes et philosophi naturales: quod homo est compositus ex oppositis elementis: et ex quatuor contrariis humoribus: qui semper indigent alimentis et potibus: quibus si caret homo corripitur eius su[b]stantia: et si his superflue vtatur: vel diuinite incurrit debilitatem et infirmitatem et alia inconvenientia multa. Si vero vtitur temperate: inueniet iuuamen vitae corporis fortitudinem, et totius suae substantiae salutem.’—*Sec. Sec.*

p. 40, l. 1241. ‘Humorum autem genera quattuor sunt, sic sanguis, colera, flegma, et melencolia.’—*Arnoldus Villanovanus, Spec. Introd. Med. cap. iiiii. (Op. Lugd. 1520, fo. 2°).*

‘Nam cum quatuor illa sint, ex quibus compactum est corpus, Terra, Ignis, Aqua, Aer, horum contra naturam abundantia, defectusque, et ex loco proprio in alienum translatio, per quam quod sibi conveniens est, non tenent, intestinam quandam seditionem et morbos inferunt.’—*Plato in Timaeo, 1081, d. Ed. Francf. fo. 1602.*

‘Prima statui potest ea, quae ex primordiis conficitur, iis, quae nonnulli elementa appellant, terram dico, aerem, aquam, ignem: sed melius fortasse dici potest, ex virtutibus confici elementorum, iisque non omnibus: humiditas enim et siccitas, et caliditas et frigiditas, materia corporum sunt compositorum.’—*Arist. de part. anim. II. i. Ed. Paris 1524, f. 6 b.*

p. 40, l. 1244. *tours*—turnings, courses of the planets, whether their movement be direct or retrograde. Their governance in heaven causes temperate health on earth.

p. 40, l. 1246. ‘in corporibus medicus sanitatem non internectione caloris aut frigoris, sed proportione quaerit atque conficit.’—*Plut. de Sanit. tuenda.*

p. 40, l. 1247. *Corrupcion* means a change, not necessarily implying our meaning. Thus when we set a stick on fire we *corrupt* the wood and generate fire.

p. 40, l. 1254. Cicero ad. fam. 16: ‘Valetudinem postulare concoctionem, jucunditatem, deambulationem moderatam, delectationem, purgationem ventris.’ The ancients summed up the points of diet in the ‘six non-naturals’—air, exercise and rest, food and drink, sleep and watching, swiving, and accidents of the mind.

p. 40, l. 1254. This should be called, ‘What a Leech has to do.’ The next seven stanzas seem to have little to do with the *Sec. Sec.* They express generally some ideas in it, but Lydgate alters very much both the form and the subject matter of the work. They correspond closely to the *Dietary*.

p. 40, ll. 1258-60. Connection of seasons and humours: flewm in autumn, see l. 1413; colera in summer, l. 1349. The following lines are taken from Harl. 2251, 23 α:

‘With veer man hathe / hete and eke moysture
 Atwene bothe / by a maner attemperaunce
 In whiche tweyne / grete luste he dothe recure
 If colde nat put hyn / in distemperaunce
 Thus meynte with dredc / is manne gonernance
 Ay nener in certeyne / by recorde of writynge
 How shulde he thanne / be stable in livynge.

Man hath with somer / dryenesse and heete
 In theyre bookes / as auctours liste expresse

And whanne phebus / entrith the Aryete
 Digeste humours / vpwarde don hem dresse
 Pooris opyn / that season of swetnesse
 And exalacions / diuersely wirkynge
 How shulde a man / be stable in his livyng.
 Autumpane to veer / is founde contrarye
 As Galyen saithe / in al his qualitees
 Disposynge man / that seasons dothe so vary
 To many vnkouthe / straunge Infirmytees
 Of canyculer dayes / takynge the propirtees
 By reuolucioun / of manyfolde chaungyng
 How shulde man thanne / be stable in lyveng.
 Man hath with wynter / in this presente lyfe
 By disposicioone / colde and humydite
 Whiche season is / to fleawme nutritife
 Spoylithe tree and herbe / of al theyre fresshe beaute
 Closithe, constreynethe / the poores men may see
 Causithe kyndely hete / inwardre to be werkynge
 How shal man thanne / be stable in his livyng.'

p. 40, l. 1261. *Sleep nurse of digestion.* Chaucer, *Sq. Tale*, 2nd part, l. 1.

'Haec eadem cibus, in venas dum diditur omnes,
 Efficit, et multo sopor ille gravissimus exstat,
 Quem satur aut lassus capias: quia plurima tum se
 Corpora conturbant magno concussa labore.'

Lucretius, IV. 952; see l. 1892.

'The ancient rule was to put a little exercise between a meal and sleep.'—*Plutarch de Is. et Os.*

'Nos autem medicis pareamus, qui monent semper inter coenam et somnum faciendam aliquam intercapedinem: ne congestis in corpus cibis et oppresso spiritu, confestin crudo ac fervido alimento aggravemus vim concoctricem, sed respirationem & relaxationem concedamus.'—*Plut. de Sanit. tuenda*, fo. 133, d.

p. 41, l. 1267. 'And vse neuer late / for to suppe,'
 'Suffre no surfetis.'—*Dietary* 8.

p. 41, ll. 1268-70.

'in omni vita certissime precipitur ut perturbationes fugiamus.'—*Cicero Off. I. 38.*

'Quando anima corpore admodum potentior est exultat in eo atque effectur, totum ipsum intrinsecus quatiens languoribus implet.'—*Plato in Timaeo.*

p. 41, l. 1268. 'Si vis incolumen, si vis te reddere sanum
 Curas tolle graves, irasci crede prophanum
 Parce mero, cenato parum.'—*Schola Salernitana* (11th cent.).

'Pars animam laqueo claudunt mortisque timorem
 Morte fugant, ultroquo vocant venientia fata.'—*Ovid, 7 Met.*

p. 41, l. 1271. 'Aer sit mundus, habitabilis, ac luminosus,
 Nec sit infectus nec olens fetor cloacae.'—*Schol. Salern.*

p. 41, l. 1274. 'Flee mystis blake / and eyre of pestilence.'—*Dietary.*

p. 41, l. 1275.

'Si tibi deficiant medici; medici tibi fiant
 Haec tria; mens laeta, requies, moderata dieta.'—*Schol. Salern.*

p. 41, l. 1278. In this stanza the only change from the *Dietary* beyond the omission of the seventh line is the substitution of 'malenealous' for 'malicious' in the Harl. 2251 ed., which is much nearer the Latin text of Sl. 3534 than the Lamb. MS.

p. 41, l. 1282. This is the eighth stanza in the Harl. 2251 and in the Latin Dietary. It is not included in the *Babees Book* text.

p. 41, l. 1289. This stanza is in both dietaries, with the exception of the two last lines.

p. 41, l. 1294. Lydgate evidently thought that if these precepts were not in the *Sec. Sec.* they were useful to his patron, and so runs in the old stanzas with this tag. Note the change of meaning in 'diet.'

p. 42, l. 1303. Spring begins when the sun enters Aries. This generally happens after mid-day, March 20th. In Lydgate's time the equinox fell earlier owing to the faults of the Julian Calendar. See the notes on the prose versions at this place. Their dates are not Arabic, but are due to Johannes Hispalensis.

'Spryngynge tyme is begynnynge of the yere, that begynneth whar the son is in the fyrste party of the sygne that hyghte Aries: and begynneth to passe vpwarde, toward the Northe by a ryght line, as Constantine saith in Pantegni libro quinto, capitulo tertio.'—*Bart. Angl.* IX. v.

p. 42, l. 1304. The sun now crosses the line, and every day becomes higher at noon tide.

p. 42, l. 1305. The daisy opens now as early as the 9th of February. Alceste was turned into a daisy. See Skeat's note in *Legend of Good Women*.

'And aldernext was þe fressh quene
I mene Alceste, the noble trw wyfe,
And for Admete how she lost hir life,
And for hir trouþ, if I shal not lie,
Hou she was turnyd to a daisie.'—*T. of Glas* 70-4.

p. 42, l. 1310. 'Ver est calidum et humidum et temperatum : aeri simile est, et excitatur in eo sanguis.'—*Sec. Sec.*

'And spryngnge tyme is betwene hotte and colde / most temperat bitwene winter and somer / meane in qualyte : and partyneth with eyther of them in qualyte.'—*Bart. Angl. loc. cit.*

This last is derived from Galen. Hippocrates said the qualities of spring were warm and moist, and thus it resembles the element air. The Latin text combines both ideas.

p. 42, l. 1322. I cannot find out what story is here alluded to. The cuckoo is, of course, a migratory bird, which stays with us from April to August, and his note is a love-call peculiar to the male and to the nesting season.

p. 43, l. 1334. 'hau' should be 'han'; perhaps ou[r] is on = one talent out of four entrusted to us.

'not onely my daies but fivefold talent.'—*Rem. of Love* 89.

p. 43, l. 1344. Complexion of summer.

'Then somer is hotte and drye / and bredeth Coleram.'—*Bar. Angl.* IX. vi.

p. 43, l. 1345. 'Aestas tunc incipit cum sol ingreditur primum punctus Canceris & continet nonaginta duos dies et horam cum dimidia : et hoc est a decima die junii usque ad decimam diem septembribus.'—*Sec. Sec.*

The summer signs are Cancer, Leo, and Virgo.

'And somer hath the thre monthes ryght as spryngyng tyme / as Constantyne sayth. The fyrste monthe longeth to the sygne that hyght Cancer / and lasteth fro the xvij daye of June to the eygthyne daye of July: The seconde whan the sonne is in Leone, and dureth from the xvij daye of July to the xvij daye of Augste: The thyrde begynneth whan the sonne commeth in to the sygne that hyghte Virgo, and dureth fro the xvij daye of Augste to the xvij daye of Septembre, as Constantyne sayth.'—*Barth. Angl.* IX. vi.

Summer now begins about midday on June 21st, and lasts to midnight on September 22nd. St. Barnabas Day is June 11th.

p. 43, l. 1348. See l. 1344.

'Haec anni pars acutis morbis et biliosis est obnoxia, propter aestus bilem generantis vehementiam.'—*Wendelin Cont. Physic. Camb.* 1648, 4° p. 605.

p. 43, l. 1351. St. Bartholomew is August 24th.

p. 43, l. 1352. 'Colour'? Choler, or it may be that Clour is in apposition to Fire as *Juventus* to Age. For '*Juventus*' read '*Iuventus*'.

p. 43, l. 1354:

'Est et humor colerae qui competit impetuosis,
Hoc genus est hominum cupiens precellere cunctos.
Hi leviter discunt: multum comedunt: cito crescunt.
Inde magnanimi sunt largi summa petentes.
Hirsutus: fallax: irascens: prodigus: andax:
Astutus: gracilis: siccus: croceique coloris.'—*Schol. Salern.*

p. 43, l. 1356. *Of growing slaundre*, slender of growth. The other MSS. read 'slaundre,' and as this does not follow the *Sec. Sec.*, I decided to follow their spelling. It means 'slender,' as the following extract shows:—

'And the werkyng of somer by subtylyte of heate, cometh in to the holow parties of beestes, and dryeth and wasteth humours / that bene bytwene the skynne and the fleshe: and all to sheddlyth theym, and maketh beestes swyfte: and so he distroyeth and wastyth superfluoyte.'—*Bart. Angl.*

p. 44, l. 1361. June 24th is St. John the Baptist's day; June 29th is St. Peter and St. Paul; August 1st is Lammes Day, St. Peter ad Vincula, when he was released from prison by an angel, and the guards were crucified for letting him go. St. Thomas à Becket was martyred on December 29th, but the time of the year being inconvenient for pilgrims, his bones were 'translated' to a new shrine in summer, and the anniversary was kept as his.

p. 44, ll. 1374-6. Beans and peas, purslane, and lettuce. These are not mentioned in the *Sec. Sec.* (see the prose version).

p. 45, l. 1395. *tydy man.*

'For all the trauayle of the yere is then mooste: and corn & fruytes ben gadered and brought into bernes.'—*Bart. Angl.* IX. vii.

One may be excused for thinking some of these stanzas really good.

p. 45, l. 1405. 'Harneste begynneth, whanne the sonne entryth and cometh in to the fyrste partye of the sygne, that hyght Libra: whan the sonne is in the ryghte lyne that hyght linea equinoctialis: for he is like ferre fro the North, and fro the South. Harueste tyme hath thre monthes, that serue it as Constantyne sayth. The fyrste begynneth, whan the sonne is in Libra: and lastyth fro the xvij daye of Septembre, to the xvij daye of Octobre: and than the sonne begynneth to withdrawe in the myd daye. The seconde month is / in whiche the sonne is in Scorpione: & lastyth fro the xvij. day of Octobre to the eyghtenth day of Nouembre. The thyrde month is, whan the sonne is in Sagittario: and lasteth fro the xvij (*sic*) daye of Nouembre, to the xvij daye of Decembre, as Constantyne sayth.'—*Bart. Angl. loc. cit.*

p. 45, l. 1407. 'Harneste in his qualyte is contrarye to spryngynge tyme: & therfore that tyme bredeth many euyll syknesses. Galen sayth that Harneste is more pestilenciall than other tymes, and more euyl in many thinges. Fyrst for chamyngynge of tyme: for now he is hote, *and* now he is colde / also for he comyth after somer / and findeth many hote humors / that ben full hote / bicause of hete that was in somer: & the colde of harneste smythyth ayen suche humours to the inner partyes: & suffre not them to passe out of the

bodyes. And so such humours rotte and brede full euyll sykenesses / & Quartayns / & Feuers that vneth ben curable.'—*Bart. Angl.*

p. 45, l. 1414. 'Autumno morbi accident acutissimi & funestissimi ferè.'—*Hippocrat. Aphor.*

p. 45, l. 1415. Autumn is cold and dry, which are the qualities of the element earth.

p. 46, l. 1422. St. Clement's Day, Nov. 23rd.

p. 46, l. 1425. 'unwar' is put in before 'seknessys' in some MSS.

p. 46, l. 1433. This seems to be the only personal note in the poem, and would rather point to an elderly patron.

p. 46, l. 1440. Martinmas is Nov. 11th. This stanza belongs to autumn, and not to this section at all.

p. 46, l. 1448. 'Wynter hyghte Hyems, and hath that name of Eundo, goyng other passyng: For in wynter tyme the sonne treuleth and passeth ofter in a shorter cercle than in somer tyme. And therfore he maketh shorter dayes & lenger nightes, as Isydore sayth. And as Constantin saith, wynter begynneth, whan the sonne is in the sygne that hyghte Capricornus: and is ende of the descencyon and the lowyng of the sonne in the middaye. And then begynneth lytel & lytel to passe vpwarde agaynst the northie. Also wynter hath thre monthes that serue hym. The fyrste begynneth in Capricorne / and lastethe from the eightente daye of Decembre / vnto the seuententh daye of Januarii: The seconde is whan the son is in Aquario, and lasteth from the seventeenth day of Januarii / to the sixteenth day of Feuerer: The thyrde month is / whan the sonne is in the sygne / that hyghte Piscis, and lasteth from the sixteenth day of Februarri / to the eighteenth daye of Marche. And wynter is colde and moyste / and nourysheth the flewme.'—*Bart. Angl.* IX. viii.

p. 48, l. 1491. This line is one of those coincidences which look like design. I do not know that Lydgate's epitaph has been printed lately, so here it is:

‘Mortuus seculo superis superstes,
Hac jacet Lidgat tumulatus urna,
Qui fuit quondam celebra Brittanniae
fama Poesis.’

p. 48, l. 1495. *My lord.* One would like to have had some more personal note than this, but we may feel moderately certain that 'my lord' was Earl Bourchier.

p. 48, l. 1498. Was Burgh one of the 'masters in grammar' who were made at that time? They had not taken a degree, but were examined in Latin grammar and their power of flogging, and then granted a diploma. In that case he would not have made the acquaintance of the seven arts he commemorates in this introduction.

p. 48, l. 1506. The Anticlaudian of Alanus de Insulis is one of the important books of mediæval times. It deals with the perfect man warring against vices. Claudian had made a poem where the vicious Rufinus had opposed Stilico: Alanus, to oppose, named his poem the Anti-Claudian. It consists of nine books, and may be read in the Rolls Series in the second series of *Anglo-Latin Satirical Poets*, ed. Wright. London, 1872, or in Migne, t. 210. We may briefly summarize it thus.

Nature, perceiving its failure in bringing about perfection, decides to join in one being all the virtues and excellences possible. She therefore summons all these allegorical personages, and lays before them her plan. Prudence (Phronesis) and Reason remark that none of them can give to man the highest of all gifts—a soul, and that they must ask it from God. This mission is

imposed on them, they at first refuse it, but Concord gets them to accept it. A car is made for them by the seven liberal arts, to which five horses representing the senses are yoked. Grammar lays the framework, Logic makes the axles of the wheels, Rhetoric adorns the frame with gems and flowers of silver, Arithmetic, Music, Geometry, and Astronomy make the wheels, and Reason drives the chariot.

They pass through the air, the clouds, the home of the evil spirits of the air, the spheres of the planets, and arrive at the firmament, when Reason faints, and the senses become useless. Theology appears, and on the condition that Reason and the senses—except that of hearing—are abandoned, offers to guide Phronesis. The firmament, the empyrean heavens, the dwellings of saints, angels, and the Mother of God are next described. Here Prudence faints, but Faith revives her, and explains the mysteries of human destiny, grace, &c.

God now orders Intelligence to frame a model of a soul such as was asked for, and making it, it is sent to Nature, who makes a body which Harmony, Music, and Arithmetic fit for and join to the soul. All the allegorical divinities add a gift—even Nobility and Fortune bring theirs—which Wisdom checks and moderates.

But Hell learning of this new creation resolves to destroy it, and Allecto unites all the vices against it. After a long battle the new man puts them all to flight, and inaugurates upon the earth the reign of Justice and Happiness.

p. 49, l. 1536. Repeated later as l. 2191.

p. 49, l. 1541. Froncesis is mother of Philology, in Martianus Capella's *Marriage of Philology and Mercury*, II. 114, IX. 893.

p. 49, l. 1541. See l. 224.

p. 49, l. 1542. In the Anticlaudian, Rhetoric is described as carving and adorning the car of Phronestis with flowers and with inlaid work of silver.

p. 49, l. 1543. Who is this Petir? Burgh knew that Petrarch (1304—1374) was called Francis. (See his ballad in the Introduction.) Petrarch wrote some declamations which were regarded as models of rhetoric in the middle age.

p. 50, l. 1558. This might refer to a royal command, but most probably is a flattery of the Bourchiers, just as the first poem in the *Babee's Book* was written for noble, not for royal children. May that poem not have been written by Burgh?

p. 50, l. 1565. Allecto is the head of the infernal army raised against the perfect man in the Anticlaudian.

p. 51, l. 1608. 'Aqua and vino si misceatur, prodest : et quae inter diluti usum bibitur, ipsum dilutum reddit minus noxiun.'—*Plutarch de Sanit. tuenda*. ed. Franc. 1620, f. 132.

p. 51, l. 1609. Water Alchymyn is prepared from Cumin.

p. 51, l. 1611. A side-note in Harl. 2251, quotes from Horace

'Et gravi

Malvae salubres corpori.'—*Ep. 2. 48.*

'Uttere lactucis et mollibus ntere malvis.'—*Mart., 3. 87.*

p. 52, l. 1615. This is recommended by Hippocrates. In the prose editions I hope to investigate the relationship between this work and the schools of Arab and Greek medicine.

p. 52, l. 1625. Cf. lines 1268-70.

p. 52, l. 1638. The same thought as in l. 1248.

p. 53, l. 1648. This refers to sulphur baths. 'Balnea sulfureae aquae intrare.'—*Sec. Sec.*

p. 53, l. 1653. ‘Regula Hippocratis est: si quis repletus vel constipatus balneum intrabit: ille dolorem vel intestinorum certissime incurrire potest. Si quis coiverit ventre repleto, paralism incurret. Nec post cibum quis currat vel equitet nimium. Qui simul lac and pisces sepe comedunt, lepram incurront. Vinum et lac similia operantur.’—*Sec. Sec.*

p. 53, l. 1655. ‘Rhasis discommends all fish, and says they breed viscosities, slimy nutriment, little and humourous nourishment.’—Burton, *Anat. of Mel.*, Part I. ii., 2. 1.

p. 53, l. 1660. This is the beginning of the letter of Diocles (pp. 109-12, Paulus Aeginetus, *Op. Med.* Lugd., 1589. 8vo.). It is practically identical with one written by Antonius Musa (physician to the Emperor Augustus) to Maecenas. The letter was a favourite of our early English ancestors. See a copy in *Leechdoms*, &c.

p. 53, l. 1661. ‘Hominis corpus in quatuor parteis diducimus, caput scilicet, thoracein, ventrem, et vesicam.’—*Diocles*.

p. 53, l. 1669. ‘Powrys Organycall’ is the *Virtus Animalis* of medieval writers.

p. 53, l. 1670. ‘The brayne . . . is distingued and departed in thre celles or dennes: . . . whiche physytiens calle Ventriculos, small wombes. In the formeste celle and wombe imagination is conformed and made, in the midle, reason, in the hynderneste, recordation and minde. . . . For in the fyrste, shappe and lykenesse of thynges that ben felte, is gendered in the fantasie or in the imagination. Than the shap and lykenesse is sende to the mydell celle, and there ben domes made. And at the laste after dome of reson, that shappe and lykenesse is sende into the celle and wombe of Puppis, and betake to the vertue of mynde.’—*Bart. Angl. de rerum propri., lib. v. 3, f. 35.*

p. 54, l. 1678. ‘Quando ergo congregantur superfluitates poteris scire per haec signa, quae sunt; tenebrositas oculorum; gravitas superciliorum, repercussiones temporum; tremitus aurium, inclusio narium.’—*Sec. Sec.*

‘Vertigo, capitis dolor, superciliorum gravitas; aures sonant, tempora saliunt, oculi mane illacrymant, caligantque, nares oppletae odorem non sentiunt, dentium gingivae attolluntur.’—*Diocles*.

‘Cum a capite morbus oritur, solet capitis dolor tentari, tunc supercilia gravantur, tempora saliunt, aures sonant, oculi lachrymantur, nares repleteae odorem non sentiunt.’—*Ant. Musa ad Maecon.* Nor. 4vo., 1538.

p. 54, l. 1682. ‘Aloes,’ wormwode (18 A. vij.), ‘effeentim, that is Eufrasy’ (Lamb. 501), foenci, herbam perforatam (Latin versions), aloyne (Harl. 219, French).

p. 54, l. 1683. ‘Dowset and swet wyn.’ ‘In vino dulci.’—*Sec. Sec.*

p. 54, l. 1685. ‘Pulgichyn.’ Pulegium, pennyroyal, pudding grass.

p. 54, l. 1687. ‘Quum ergo ex his aliquod accidit caput purgari oportet, nullo quidem medicamento, sed vel hyssopi, vel origani summittatibus tritis, quae in ollula cum musto, aut sapae heminae dimidio deferbuerint, atque hoc absorbens jejonus os colluet, et gargarizando humores ex alto deducet,’ &c.—*Diocles*.

‘Hyssopi autem coronae bubulae fasciculum deferre facies, inde aquam ore continebis, tum caput calide habueris, ut fluat pituita.’—*Ant. Musa ad Maecon.*

p. 54, l. 1696. ‘Et utatur in cibo suo grano sinapis.’—*Sec. Sec.*

‘Optime facit etiam, si sinapi mulsa calida dilutum jejonus absorbens gargarizet, pituitamque ex capite eliciat.’—*Diocles*.

p. 54, l. 1706.—‘Tounge lettyd.’ ‘Lingua fit ponderosa: os salsum: in orificio cibum acerbum sentit; ac dolorem tussis.’—*Sec. Sec.*

‘Cum autem a thorace morbus nascitur, incipit caput sudare, linguaque sit gravior, aut os amarum, aut tonsillae dolent, oscitatio sequitur sine sonno et quiete, gravitas corporis, animi dolor, prurigo corporis, brachia manusque intremiscunt, subitoque tussis arida.’—*Ant. Musa ad Maecen.*

p. 55, l. 1711. ‘Vitabis vicium, si vomeris sive jejunus, sive post coenam, vel in balneo, plus autem prodest si jejunus bilem ejeceris, eam enim dicimus matrem morborum.’—*Ant. Musa ad Maecen.*

‘Succurrendum est prudenter hoc modo, vomitus quam optime fieri potest, post coenam sine repletione, sineque medicamento citari debet: utiles sunt *et* vomitiones ante cibum, quas Graeci Syrmaismos appellant. Oportet autem eum qui sic vomet, radiculas tenueis praesumere, nasturtium, erucam, sinapi, et portulacam, mixt aqua tepida superbibita vomere.’—*Diocles.*

‘Oportet igitur dimittere de comedione; et uti vomitu: et post vomitum sumere zucharum rosarum cum ligno aloes et masticare, et post comedionem sumere ad magnitudinem unius nucis de electuario enison, quod est confectum ex ligno aloes and causergam.’—*Sec. Sec.*

p. 55, l. 1712. ‘Etiam uti oportet rosato aceto, vino trito, linguam asperam melle fricet, vel mentae folio, reliqua diligentia medico permittenda sunt.’—*Ant. Musa ad Maecen.*

p. 55, l. 1716. A reminiscence of l. 1275.

p. 55, l. 1721. The body being made up of four humours, diseases were caused by these becoming corrupt, or by any one of them being in excess.

p. 55, l. 1722. ‘Dionysoon.’ Dyanisum, an electuary made of Aloes and Tansy (Lamb. 501). ‘Le quele est fait de aloe, galingale, and grasegrun’ (Hari. 219). See its composition in *Villanovanus Antidotarium*, fol. 247b. Op. 1520 fo.

p. 55, l. 1726-7. This is not found in the Latin nor in Diocles, but is in the French and in 18 A. vij.

p. 55, l. 1730. In some copies of the *Sec. Sec.* there is a division ‘the eyes’ instead of this.

p. 55, l. 1734. ‘Rednesse in the kne.’ ‘Genuum dolor, inflatio, rigor.’—*Sec. Sec.* ‘pe knees wexe grete’ (18 A. vij.).

p. 56, l. 1744. ‘Incurret in dolorem juncturarum, & tergi, in fluxum ventris, corruptionem digestionis, & oppilationem epatis.’—*Sec. Sec.*

p. 56, l. 1755. ‘Pleni ex cibo modico esse videntur.’—*Diocles.* ‘Tepet appetitus.’—*Sec. Sec.*

p. 56, l. 1758. ‘Haec vitia sic emendantur; Foeniculum et appium vino austero madefacito, vel carum herbarum radices conteres, ex vino ciathis duobus tantuudem aquae calidæ vel dauci seminis, et myrrhae pusillum tritam in vino, ut supra scripsi, et bibe. Vel radices asparagi, vel herbam erraticam, vel serpillum decoque, eum aquam vino mistam bibe.’—*Ant. Musa ad Maecen.*

‘Oportet illud qui hoc sentit hoc facere ut herbam accipiat quin dicatur camomilla; et herbam quia dicatur melilotum; et de earum radicibus: ponat radices et herbas in vino albo odorifero; et sumat ex eo quolibet mane.’—*Sec. Sec.*

‘Itaque foeniculi apiique radices, vino albo odorato madefacito, atqui huins diluti cyathos duos, mane jejunio singulis diebus propinabis cum aqua dauci, smyrnii, helenij, quodcumque horum habueris, nam omnia proficiunt: adhaec aqua ciceris macerati cum vino idem efficit.’—*Diocles.*

‘Il te convient prendre vne herbe appelle apus, et de la graine de fenoil, & de la racine de archemissee, ou d'autre herbe appellee

achen, & tiacres, & ouec celles herbes met les racins en bon vin blanc, et de ce vin boy chacun matin ouec vu poy de awe et de mel.'—Harl. 219.

p. 56, l. 1760. A marginal note in Harl. 2251 gives 'Archemise=wing-wort' (wormwood): 'Apus is smallage' (water-parsley): 'Acheen, sainacle' (sanicle). 'Attracies is blessed thistle.' A Latin MS. reads 'achen, araneg, arraunce.'

p. 56, l. 1765. Same as l. 1618.

p. 56, l. 1766. 'Ita qua sit temperatum cum aqua & melle, et abstineat a nimia comedione.'—*Sec. Sec.*

p. 57, l. 1784. 'Thre' is altered from two in all the texts: for the sake of the verse doubtless.

p. 57, l. 1786. 'Medus vero affirmavit: quod jejuno stomacho prodest multuin sumere de granis milii.'—*Sec. Sec.*

p. 57, l. 1788. 'Greek' is an error; it is in the Latin 'Sane Indus indicavit et dixit,' but some copies give the name Sanages the Greek. Cf. Aug. Müller, *Zeitschr. d. deutsch. morgenl. Ges.*, xxxiv. 544.

p. 57, l. 1789. Mylk seems to be a mistake of Burgh's. 18 A. viij. reads: 'who so ete the graynes of whylt mylle fastyng with water cresses;,' 'mil blane' (Harl. 219). Mastursu is then a mistake for nasturtium. Yet Pliny, 25. 8, says: 'Arcades quidem non medicaminibus uti, sed lacte circa ver.' I had proposed another meaning for mastursu from the Arabic.

p. 58, l. 1808. 'Alibi Aurei' was for long a trouble to n.e. It is simply a mistake. 18 A. viij. has 'who so ete eche morwe of alibi Amei 7 dragmes, and of swete grapis and Reysesne,' &c. The French has no such words; and on turning to the Latin we find 'et qui comedit quolibet mane septem dragmas vuae passae bonae dulcedinis,' which makes it clear that the words are misunderstandings of the reading of a contracted Latin text.

p. 58, l. 1809. 'Passa uva est uva sicca solem passa.' Blanchart's *Lexicon*, p. 472. Uva is a gooseberry sometimes.

p. 58, l. 1818. 'Allea, nux, ruta, pira, raffanus, et tyriaca

Haec sunt antidota contra mortale venenum.'—*Sch. Sal.*

Avicenna says that figs, nuts, and rue make a medicine against all poisons. Aristotle quotes the old story about the weasel fighting with the serpent, first eating rue to arm himself against poison, in the *De Animalibus*. Villanova recommends figs, rue, and sweet almonds.

p. 58, l. 1820. This line stands for a chapter of the Latin text, 'de custodia caloris naturalis.'

p. 58, l. 1828. Enlvmyne is an adjective used of blood.

p. 59, l. 1835. A comparison of this line with l. 1827 shows the wide limits writers of the measure allowed themselves.

p. 59, l. 1851. Perch is Burgh's own favourite, since there is no mention of such fish in his texts.

The *Schol. Salern.* says:

'Si pisces molles sunt, magno corpore tolle:
Si pisces duri, parvi sunt plus valituri
Lucius, et perca, saxaulis, et albica, tenca,
Gornus, plagitia, cum carpa, galbio, truca.'

Perch was a favourite in the days of Ausonius. *Edyllium*, IX. 115—

'Nec te delicias mensarum Perca silebo,
Amnigenos inter pisces dignande, marinis.'

p. 59, l. 1853. This seems contrary to experience. The texts only speak
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of hard-skinned fish, and besides, the stews were all dead water, and yet there was no objection to the monks eating the fish in them.

p. 60, p. 1868. ‘Signa quidem bonarum aquarum sunt haec, levitas, claritas, bonus color; quando facile calescunt et facile frigescunt; in talibus enim delectatnr natura.’—*Sec. Sec.*

The six are difficult to make out, and unfortunately 18 A. vij. is defective here.

p. 60, l. 1886. ‘Tarage haue of foreyn dyvers sondys’: ‘quia continent in se particulas terreas.’—*Sec. Sec.*

p. 60, l. 1892. The same as l. 1261.

p. 61, l. 1919. ‘Primum vinum valet senibus et hominibus abundantibus in humiditate et flegmate: nocet vero juvenibus et calidis hominibus Primum ergo calefacit et liberat a superfluitatibus frigidis et grossis.’—*Sec. Sec.*

‘to’ should be read in, here. The last clause in l. 1924 does not seem to have much meaning in this connection.

p. 62, l. 1950. The first part of this line refers to the lees at the bottom: ‘cujus fex est in fundo depressa.’

p. 62, l. 1956. ‘Quia confortat stomachum: calorem corroborat naturalem: juvat digestionem: conservat a corruptione: dicit cibum: decoquit & perducit ipsum purificatum ad omnia membra quae reguntur: et decoquit ipsum cibum in eisdem membris, donec convertatur in sanguinem substantialem: tunc ascendit ad cervicem cum calore temperato: reddit caput securum ab infortuitis casibus: insuper cor letificat: colorem rubefacit: linguam reddit expeditam: liberat a curis: et hominem facit audacem: et excitat ad omnia appetitum: et multa alia bona facit.’—*Sec. Sec.*

p. 63, l. 1969. A Lydgate line. See Appendix II., 2.

p. 63, l. 1970. ‘Linguam reddit expeditam: liberat a curis.’—*Sec. Sec.*

p. 64, l. 1996. This is attributed to Hippocrates in Lamb, 501. In a Latin text: ‘Sapiens quidem aristos bonum vinum commendavit ubi dixit: mirum est de homine qualiter potest infirmari vel mori: cuius cibus est panis optimi frumenti, et carnes commendabiles, et potns bonae vitis.’ The root idea of this sentiment is in *Galen de san. tu. I. 12., de maras. 2.*

p. 64, l. 1997. See l. 1241.

p. 64, l. 2010. ‘Et illum qui ineptiatur vino ultra modo sumpto: ut abluat se cum aqua calida; et sedeat super flumina currentium aquarium; et habeat salices atque mirtum; et ungere debet corpus suum cum sandalo confecto; et fumigare cum incensis frigidis et odoriferis. Haec est quidem ebrietatis optima medicina.’—*Sec. Sec.*

p. 64, l. 2014. ‘Salwys’ in apposition to ‘wyllwys.’ ‘Sallies’ is still a dialect name for osier willows.

p. 64, l. 2016. Sandal—‘Triasendale’ (18 A. vij.), an electuary of which the composition may be found in *Villanovanus*, f. 249b. Op. Om. 1520 fo.

p. 64, l. 2021-3 represent a chapter ‘Quomodo vini potu est derelinquendus.’ Eastern medicine lays stress on continuity of habit, and of making gradual changes—here it recommends taking to raisin water, and so on.

p. 64, l. 2023. Here a great gap occurs. The whole of the magic and alchemy comes between this and the next line, which begins Book III. of the *Sec. Sec.*

p. 64, l. 2024. The English version (18 A. vij.) nearest to Burgh’s text runs thus: ‘Dere sone, rightwisnes may not ben onyr preysid, for it is of þe propir nature of glorious God, and it is made to sustene all Rewmes for helpe of his seruantis, and rightwisnes owith to kepe the royalle blood, and the richesse

of the possessioune of sugetis, and governe hem in alle her nedes ; and what lord doth thus, he is in that case like unto God.'

p. 65, l. 2031. A very involved stanza. It means 'Justice, sent from God to his creatures, made of understanding, a sovereign help to obedient subjects, was sent to princes that they might save their subjects from pillage.'

p. 65, l. 2049. 'Et fuit inventum scriptum in uno lapidem *in lingua chaldea*: quod rex & intellectus sunt fratres alter altero indigens: nec sufficit unus sine reliquo.'—*Sec. Sec.* Burgh's stanza points to a contract between people and king—an idea not in any of the texts.

p. 65, l. 2052. Another gap occurs here in the text Burgh uses. This line begins Book IV. de consilariis. The Latin advises the king to have five counsellors (like the five senses), and to listen to their advice separately.

p. 66, l. 2087. Burgh it seems had not the signs mentioned in his text. The Latin says: 'fuit ergo genesis in Venere & in Marte in gradu suo existente Geminis cum Libra. Sydera vero contraria et pessima nondum erat orta: ostendit ergo genesis, quod puer futurus erat sapiens, curialis, velocis manus, boni consilii, diligendus a regibus.'—*Sec. Sec.* How Lydgate would have worked this up ! I believe the story comes from Ptolemy's Centiloquium, but I have not verified my reference.

p. 66, l. 2092. 'Insight' should be one word.

p. 67, l. 2126. See l. 404.

p. 68, l. 2150. This stanza describing the properties of a good counsellor is out of place here, and should come after l. 2240.

p. 69, l. 2163. Harl. 2251 has in the margin here, 'Parva sunt arma foris, nisi sit consilium domi.'—Cicero [de off. I. xxij.].

p. 69, l. 2164. 'Et in libro cujusdam medorum mandatum est filio suo : fili, necessarium est tibi habere consilium, quoniam unus es in hominibus. Consule ergo illum qui poterit liberare a potentia : et noli parcere inimico : sed quantumcunque poteris, in ipso tuam victoriam manifesta : et in quolibet tempore, cave tibi a potentia inimici.'—*Sec. Sec.*

p. 69, l. 2178. The quotation marks should be on this stanza ; it forms part of the Mede's letter.

p. 69, l. 2188. Either of these readings would do ; the meaning of the stanza is : 'take counsel ; you are not bound to act on it, and you must weigh it well in any case.'

p. 69, l. 2191. The same as l. 1536.

p. 69, l. 2192. This seems to have been a not uncommon fault in 'divine right' kings. 'Sollicite & diligenter moneo & do tibi optimum consilium, nunquam constituas bajulum in regimine loci tui.'—*Sec. Sec.*

p. 70, l. 2203 begins a new chapter in the texts. 'Experienta circa bajulos.'

p. 70, l. 2206. The counsellor would be put in a corner ; if he advises the king to spend his own money, he does not honour him sufficiently ; on the other hand, if he advises him to take his subjects', he is an enemy—so nothing is left for the counsellor but to offer the king his own money.

p. 70, l. 2212. Burgh had to translate here a curious phrase, which he misunderstands. 'Si ergo inducet te ad stributionem eorum quae sunt in thesauro tuo, et ostendat hoc esse expediens, scias quod nullum caput pretii ponit in te.' *Sec. Sec.* Lamb. 501 translates it, 'wete you þat he puttys yn þe no good lernynge.'

p. 70 l. 2213-4 are not in the text.

p. 70, l. 2221-3. ‘Ut pote eligens et volens confusionem sui operis pro tua gloria.’—*Sec. Sec.*

p. 71, l. 2248. The first mark of a good counsellor. l. 2250. The second. The third—good memory, and the fourth—powers of observation, are omitted. l. 2253. The fifth, ‘curialis,’ &c. l. 2255. The sixth, he should be specially skilled in arithmetic, which is the ground of all science. l. 2256. The seventh. l. 2258. The eighth.

p. 72, l. 2262. The ninth. l. 2264. The tenth. l. 2269. The eleventh. l. 2276. The twelfth. l. 2279. The thirteenth. l. 2281. The fourteenth. l. 2283. The fifteenth.

p. 72, l. 2290. Another chapter begins here. ‘Quod homo sit minor mundus.’

p. 73, l. 2299. One cannot account for this line; the text is ‘durus et austerus ut corous,’ and all the translations are right. Did Burgh read *cornus*, and make a shot at ‘hart,’ ‘horned animal’?

p. 73, l. 2304. The Latin for ‘contagious’ is *stolidus*, ‘boystous,’ ‘rude,’ in the versions.

p. 73, l. 2305. ‘Litel kyng,’ ‘regulus,’ ‘parvus rex,’ ‘rute.’ Fr. ‘rambe,’ the wren.

‘The wren, the wren, the king of all birds,
is school-boy language all over the world.

p. 73, l. 2311. A favourite phrase of Burgh’s. See ll. 1562, 1894.

p. 73, l. 2317. After this comes in the texts a chapter on having servants of the same faith as oneself, with the story of the Jew and the Magian. ‘Enchanter of the Orient,’ Lamb. 501 calls him. In medieval Europe such advice was needless, and was dropped out in the shorter texts.

p. 73, l. 2318. This begins the fifth book of the *Sec. Sec.*

p. 74, l. 2336-8. Burgh misunderstands his text, which advises the king to make his secretaries feel that their security and prospects depend on his welfare.

p. 74, l. 2339. Beginning of Book VI., ‘de nuntiis.’

p. 74, l. 2346. This line seems to be a shot at a translation of a line which the versions omitted: ‘quia forte est juxta noctem, et ejus intentio in alio est.’ The picture is of the king suddenly calling on one of his lords, charging him with his embassy, and expecting him to set off on the moment. One must leave out the line if one wishes to follow the sense.

p. 75, l. 2358. The king is warned of the Persian custom of making all ambassadors drunk.

p. 75, l. 2367. This seventh book, ‘de subditis domus propriae,’ seems to refer to the treatment of the king’s personal following as distinct from the general body of his subjects.

p. 75, l. 2368. Chaucer is quoting from the *Sec. Sec.* in his *L. of G. W.*, 379, and seq. 390.

‘He must thinkin it is his liegeman
As is his tresour, and his golde in cofer
This is the sentence of the philosopher.’

p. 76, l. 2395. The complaint as to Judges being partial is later than the old translations. It is found in 18 A. vij, but not in Lamb. 501.

p. 76, l. 2401. Book 8, ‘de ordine & multitudine bellatorum,’ with its tale of the wonderful horn figured by Kircher from the Vatican MS., is omitted in 18 A. vij and here. See Lamb. 501 for a translation of it.

This begins book 9: ‘de bello.’

p. 76, l. 2404. The semicolon should be at the end of the next line.

p. 78, l. 2456. Burgh uses this metaphor again. See lines 1536 and 2191.

p. 78, l. 2465. This begins book 10 on physiognomy. It has always attracted attention, and of late years has been much studied. I hope to enter in some detail on the connection between this work and the genuine treatises of Polemon and of Aristotle. I am disposed, after some study, to attribute the whole of the remainder of the poem to Lydgate, with perhaps touches by Burgh. There would be more likelihood of this, since in many MSS. this book stands by itself as a separate work, and since it has indeed been printed as such. Sl. 3469 treats the Latin text as a separate work, and the fact of two of our MSS. omitting this part of the poem shows that there was something to mark it off from the rest of Burgh's work. The Envoi is distinctly, as I have elsewhere remarked, Lydgatian.

p. 78, l. 2466. If the remainder is Lydgatian, this stanza seems Burgh's. Compare the line-endings of 2466 and 1581; 2468 and 1539; 2469 and 1525.

p. 78, l. 2473. A Lydgate line, l. 498.

p. 78, l. 2474. A Lydgate line, l. 491.

p. 78, l. 2475. A line Lydgate has taken from Chaucer (*K. T.*, 1086), and used before, l. 500.

p. 78, l. 2476. See l. 501.

p. 78, l. 2479. This is the well-known story of Zopyrus and Socrates. See Cic. *de fato*, 5, 10. *Tusc.* IV. 37, 80. *Alexand.* *Aphrod. de fato*, 6. Euseb. *prep. ev.* VI. 9, 22. Polemon was the only writer on physiognomy known to the Arabs, and Socrates is not very different in its Arabic form from Hippocrates, who was far better known.

Some Arabic texts give the name as Aclimas.

p. 79, l. 2493. This stanza is identical with stanza 71, ll. 491-7, with the exception of l. 2499.

p. 80, l. 2518. Hippocrates said that what Philomon had said was true of his disposition, but that he had combatted his nature.

p. 80, l. 2530. 'Fuge ergo ab omni homine livido et flavo quoniam declivis est ad vitia et luxuriam.'—*Sec. Sec.* One of the Hebrew texts adds: 'Inspice tibi Germanos has ultimas proprietates possidentes, scilicet stultitiam, perfidiam, et impudentiam.'

p. 80, l. 2542. 'Cave et preceave ab homine infortunato et diminuto in aliquo membro sicut cavendum est ab inimico.'—*Sec. Sec.*

p. 80, l. 2546-8. Not in the text.

p. 81, l. 2556. 'Et raritas verborum nisi cum necesse fuerit, mediocritas in sonoritate vocis et subtilitate.'—*Sec. Sec.*

p. 81, l. 2563. The Latin treats of 'hairs,' but Lydgate (or Burgh) has connected with a sentence on ears in l. 2567: 'Qui habet aures magnas est valde fatuus.' The text for the hair is: 'Capilli autem plani et suaves significant mansuetudinem & frigiditates cerebri: multitudo vero capillorum super utroque humero significat stultitiam et fatuitatem.'

p. 81, l. 2570. This is altogether different from the Latin text. 'Multos etiam habere pilos in ventre et pectore declarat horribilitatem, et singularitatem naturae, et diminutionem apprehensionis, et amorem injuriarum.' Probably our poet allowed his personal knowledge to correct his text.

p. 81, l. 2578. 'Love of resoun' would agree better with the texts.

p. 82, l. 2586. 'In-voys,' 'invidus est, inverecundus, piger, inobediens, et precipue si sint lividi.'

p. 82, l. 2590. Insert a comma after curteys.

p. 82, l. 2593. ‘Qui vero habet oculos similes oculis asini, insipiens est, et durae naturae.’

p. 82, l. 2600. ‘Levyng’; ‘fraudulentus, latro, et infidelis.’

p. 82, l. 2611. The Latin is ‘significat ineptitudinem (or impeditonem) loquendi’: ‘evyl manere of spekyng.’ Lamb. 501.

p. 83, l. 2615. No foundation in text for this.

p. 83, l. 2621. ‘Probus et audax.’

p. 83, l. 2623. ‘Simus est impetuosus.’

p. 83, l. 2625. ‘Valde iracundus.’

p. 83, l. 2628. ‘Verbosus et mendax.’

p. 83, l. 2637. ‘Of ignoraunce the miste to chace away.’—*C. of L.* 25.

p. 83, l. 2638. ‘Facies plana carens tumorositate (rugis) significat litigiosum, discolum, injuriosum, et immundum.’

p. 83, l. 2644. ‘Qui vero habet faciem mediocrem in genis et temporibus vergentem ad pinguedinem: est verax, amans, intelligens, atque sapiens, servitialis bene dispositus ac ingeniosus.’

p. 84, l. 2647. Here should come the passage about the ears, which our poet has transposed.

Grossa vox et sonora significat bellicosus et eloquens.

Mediocris „ sapiens, providus, verax, justus.

Velox in verbis „ improbus, stolidus, importunus, mendax.

Grossa „ viaeundus et praecipitans, malae naturae.

Dulcis „ invidus et suspitosus.

Pulchritudo vocis „ stoliditatem, insipientiam, et magnanimitatem.

p. 84, l. 2660. ‘Qui vero habet collum grossum est stolidus, et comestor magnus.’—*Sec. Sec.*

p. 84, l. 2670. ‘Elevationes vero humororum est signum asperitatis naturae, et infidelitatis.’

p. 84, l. 2678. ‘Pedes vero carnosi et grossi significant fatuitatem et amorem injuriaie.’

p. 85, l. 2680. ‘Pedes vero parvi et leves significant audaciam et fortitudinem (aeduritiem).’

p. 85, l. 2682. Largenesse is subject to betokenyth.

p. 85, l. 2684. In knees follows ffleshy.

p. 85, l. 2687. ‘Steps’ should be inserted after ‘hath’ (without MS. authority). ‘Et cui passus sunt breves est impetuosus et suspitosus, impotens in operibus, & malae voluptatis.’

p. 85, l. 2710. This piece of advice is found in all writers on physiognomy, especially in the ancient ones, such as Aristotle himself, and Rhasis.

Additional Note.

Land 416 and 673 in the Bodleian have ‘pourpartie’ for inpartye in l. 160. Ashmole 46 reads as our MS., from which it is probably a copy written by the same hand.

GLOSSARY.

abovyn, 100, 423, above	caas, 912, chance
abrayde, 308, sprang up	cammyd, 2623, crooked
accoord, 187, agreement	carpe, 708, say, speak
accordith, 914, 1415, agree	caste, 153, 516, 2213, reckon
accordaunce, 1357, agreement	casuel, 911, 927, by chance
acheen, 1760, sanicle	celerys, 1439, cellars
afor, 634	ceryously, 352, in series
afor, 138, 261, 849, 892 } before	chawyd, 1713, chewed
affecyoun, 23, 198, 454, 466, 621, re-	cherysshe, 12, 15, 189, &c., hold dear
lation to, affection	chevyssh, 2210, procure
ageyn, 114 &c. 630, before, and op-	claperys, 1321, rabbit-burrows
posite to	clours, 1314, 1341, colours
aldayes, 2336, 2421, always	confortatyff, 1717, strengthening
amerously, 257, bitterly	congrew, 1538, congruous
apus, 1758, water-parsley	contagious, 1646, 2304, harmful
archeunise, 1760, wormwood; arthemise	contirfeet, 404, 2126, manufactured
would be nearly the correct name	contyne, 419, continue
for the plant	counfort, 69, 307, 332, 1150, to
assayes, 59, 157, tests, trials	strengthen
atracies, 1760, blessed thistle	courbyd, 1417, curved, bent
attemperrance, 184, 759, 773, 872, 895,	coveityse, 742, 763, 1042, 2406, covet-
1246, 1261, temperance, due com-	ousness
bination of qualities in correct pro-	covennable, 2382, suitable
portion	
atwen, 39, 521, &c. } atwix, 305, 1099, &c. } between	dar, 355, 538, 923, 1322, 1449, dare
atwixen, 772, &c. }	decertys, 1141
avysed, 639 } prudent, foreseeing	discertys, 893, 896, 1388, } deserts
avysee, 213 }	decline, 394, draw off
avysement, 1332, counsel	deffyne, 1623, 1833, digest
avyseness, 17, 374, 668, prudence	delyver, 1970, limber, nimble
avys, 154, 176, 183, 902, 1011, 1239,	demenyd, 117, governed, cf. demesne
prudence, advice	dempte, 617, deemed
baas, 2556, low	depnesse, 2233, quagmire
bolnyth, 1734, swelleth	dewyd, 99, endued
boote, 1299, repair, remedy	digne, 33, 135, worthy
brede, 1133, breadth	discrase, 1213, 1231, to make up one's
brosyd, 1709, bruised, injured	mind
broyde, 737, border	discure, 726, discover
brynstoun, 1648, sulphur	doon, in Burgh is practically used as
busshement, 2406, ambush	we now use the unemphatic 'do,' cf.
	1635, 1680, 1993, &c.
	doun, 996, done

downbe, 2310, dumb
 dowset, 1683, dulcet, sweet
 dragmes, 1808, drachms
 dyspayr, dispeyr, 163, 192, 284, inequality
 egir, 1707, bitter
 empryses, 117, 179, undertakings, 782, enterprises
 encence, 2019, incense, sweet herbs
 enfoorme, 2133, inform, to mould or form
 enserge, 2472, ensearch, search out
 entende, 805, listen
 entendement, 63, understanding
 equiperacioun, 2367, r. equality
 erst, 685, before
 euerychoon, 353, 1242 } each
 euerych, 565 }
 exordye, 333, exordium
 expert, 358, proved
 expleyted, 285, filled, completed
 explotourys, 2452, *exploratores*, spies
 feel, 2307 } fell
 fel, 2434 }
 fervence, 248, fervour
 fervent, 347, hot
 feynt, 866, feigned
 flix, 1746, flux
 fooly, 897, folly
 foltyssh, 581, 775, foolish
 foly, 2407, fool-like
 forthre, 398, to assist
 forthryd, 283, assisted
 fourthe, 1670, foremost
 foysoun, 1644, abundance
 gentillesse, 130, 830, 1180, gentleness, nobility
 glede, 347, burning coal
 gre, 21, will
 grees, 1622, grease
 grucchyng, 113, 775, 780, 778, grudging
 gryffyd, 2373, grafted
 guerdownythy, 900, 1390, rewardeth
 herborwed, 2084, harboured, lodged, entertained
 holly, 32, wholly
 hovith, 1184, r. behoveth
 incondigne, 1532, unworthy, because untrained

inpartye, 160. See Notes; if the word is read jupartye, it can only be in a very extended sense
 invoys, 2586, envious
 iowler, 554, jeweller
 joye, 2046, enjoy
 iupartye, 305, 784, 1113, jeopardy, hazard
 keep, 1284, 9, 11 } as in housekeeping
 kepyng, 799, 957 }
 kynde, 752, nature
 large, 749, 857, 917, liberal
 largesse, 739, 745, 864, 869, liberality
 lecture, 379, 417, reading
 lefft, 660, lift
 legis, 10, 851, lieges
 lepre, 1658, leprosy
 lesyng, 1390, 2256, lying
 lesyth, 1440, loseth
 letuary, 1722, electuary
 leve, 705, flash of lightning
 levynge, 2600, unbelieving
 liges, 851, 853, 917, lieges, subjects
 litel, 547 } little
 lyte, 762 }
 longanynte, 361, Lat.: *longanimitas*, constancy
 lukyr, 2398, lucre
 lyst, 338, lest, 280, 422, 575, &c., 2021, like
 lyve, 227, life
 massageer, 479, 2341, &c., messenger
 mawgre, 156, in spite of
 maystryes, 2450 (*magisteria*), works showing in them the master's skill
 mede, 670, reward, bribe
 medle, 522, 548, 552, 837, 847, 898, 1657, mingle
 meenesse, 2533, mediocrity
 inegre, 265, meagre
 mekyl, 763, 1247 } much
 mechyl, 1226, r. }
 mewe, 2062, cage, coop
 molte, 1318, melted
 morwe, 1807 }
 morwen, 1326 } morning
 morweming, 1763 }
 motlees, 1378, livery
 mowne, 1471, must, should
 murily, 1441, ripely, in fitting time
 myt, 1167, 1260, must, ought, 2722, (optative) may

myshumours, 1922, corrupted humours
from whence arose diseases

namely, 385, &c., especially
nevene, 322, name
noblesse, 145, 966, nobility
nyce, 2569, foolish

O, 216, 1164, 1421, one, 445, or
onyment, 2016, ointment
oost, 2421, 2428, host
organycalle, 2095 } natural
organychall, 2543 } natural
orlogge, 1463, clock, horloge
ostage, 1470, lodging
outrage, 18, 54, 569, excess, conceit
outragious, 572, excessive
outraghiously, 1975, superfluously
owmbre, 402, shadow
owylle, 2147, of will

pallith, 1091 } beats down, weakens
pallyd, 404 }
parfight, 273, 365, 386, 1520, perfect
perlees, 260, peerless
pesecoddys, 1374, pease
peyse, 17, 164, 169, 771, 774, 817, 820,
1435, weigh
phisichal, 1803, physical
pistel, 127
pistol, 476 r., 637, 652, 659 } letter
plat, 2638, flat
pleyne, 955, border on
polityk, 3, 373, statesmanlike
pondorosite, 1798, weight
poraylle, 810, 1398, O.-F. *pouraille*,
poor people

povert, 1384
poverte, 934, 1279 } poverty
preef, 183
pref, 1632 } proof
preve, 2017
prees, 554, 611, a press, a crowd
prenotaryes, 2399, protonotaries
preperat, 2014, prepared
preys, 910, 920, 1324 } praise
prys, 215
processe, 20, 639, 1253, 1380, Lat.:
processus, narrative. Cf. proses
prohemye, 2169, proem
provyle, 40, 138, 639, 667, 790, foresee
purslane, 1378, a pot herb, formerly
much used, of the genus Portulaca
pyleer, 705, pillar

quarteyn, 1813, quartain, the ague
queme, 202, to please
quyketh, 1299, gives life to

rakyl, 2353, hasty, rash
recurys, 2033, O.-F. *recours*, recourse
reffreytes, 816, springs
rembarbe, 1984, rhubarb
repayer, 287, O.-F. *repairer*, from Lat.
repatriare, restore to one's country
replesshyd, 1649, 1783, replenished,
full
rerage, 571, arrears
resaylle, 2279, receipts
resynges, 1809, raisins
reysed, 705, raised, 1698, received
reyseth, 1932, raiseth
rolle, 2057, enroll
roseet, 1712, roseate
rottle, 1744, ? knee-cap, from L. *rotula*
ryvailles, 1328, banks

sacryd, 317, consecrated
salwys-wyllwys, 2014, sallow willows,
osiers
schent, 1424, break
seece, 175, cease
sekirnesse, 75, security
sewith, 133, followeth
seyn, 127, 547, 625, 1140, seen, 349,
355, 357, 538, 657, say
shokked, 354, stored; cf. shocks of
corn
sith, 1210, 1253, 1505, chance
skornys, 2705, gibes, 'flouts and
sneers'
slaundre, 1356, slender
sogeer, 1459, sojourn
sondys, 1886, sands
soote, 677, 837, 1300, sweet
sorippys, 1990, syrups
sowdiours, 808, mercenaries
spatlyng, 1416, spitting
stant, 897, 1211, 1799, stand
stewe, 579, fish-pond
stillyng, 1861, distilling in drops
stok, 1943, 2000, 2373, place, body
stynt, 304, stay, stand
sugryd, 220, 376, 882, 889, 1309,
sugared, sweetened
tabourerys, 883, drummers
t'abyde, 614, &c., to abide
t'accomplysshe, 182, &c., to accomplish
t'agreen, 468, to agree

tarage, 1886, 2001, ? flavour	tretable, 213, 363, 943, 2242, O.-F. <i>tractable</i> , tractable
tarye, 538, 2302, tarry	
t'assaye, 582, to assay	
temperat, 1277, 1310, modified, pro- portioned	
t'enlvmyne, 252, 311, 14, to illumine	verray, 194, 627, 1098, true
termyne, 811, to end, to determine	
th'answere, 161 r., the answer	wakir, 227, 381, watchful
th'avys, 118, the advice	warysoun, 2337, 2413, protection, remedy, cure
thewys, 31, 1071, manners, virtues	wayours, 1877, horse-ponds (O.-F. <i>gayoir</i>)
t'obeye, 602, to obey	wepne, 2415, weapons
the t'othir, 642, the other	wheer, 932, 1419, whether
tonne, 249, tun, vessel	withseye, 1109, withstand, gainsay
tours, 1244, circles	wood, 573, mad
tressyd, 952, 1003, from tress	wurschepe, 327, honour



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